

# THE CONGREGATIONALIST

Boston Thursday 31 August 1899

## A PRAYER FOR LABOR DAY

WE · LIFT · OUR · PRAYER · O · GOD · IN · BEHALF · OF · THOSE  
· WHO · DO · THE · HARD · WORK · OF · THE · WORLD—THY  
PITYING · EYE · DOTH · BEHOLD · THEM · AS · DAY · BY · DAY · IN  
MINES · AND · FACTORIES · OR · IN · THE · OPEN · AIR · THEY · TOIL  
THAT · OTHERS · MAY · BE · WARMED · AND · CLOTHED · AND · FED—  
EXPOSED · TO · ACCIDENT · CONTAGION · AND · SUDDEN · DEATH  
MAY · THEIR · LIVES · AND · HEALTH · BE · PRECIOUS · IN · THY · SIGHT—  
CONFRONTED · BY · THEIR · EXACTING · AND · WEARYING · TASKS · MAKE  
THEM · FAITHFUL · AND · HEROIC · IN · THE · LONG · AND · MONOTO-  
NOUS · HOURS · OF · LABOR · KEEP · THEIR · SOULS · PURE · AND · LIFT · THEIR  
THOUGHTS · TO · THE · THINGS · THAT · ARE · ABOVE—SECURE · TO  
THEM · THE · JUST · REWARDS · FOR · THEIR · WORK · AND · ENABLE  
THEM · TO · RESPECT · AND · LOVE · THOSE · UNDER · WHOSE · GUID-  
ANCE · AND · AUTHORITY · THY · PROVIDENCE · DOTH · PLACE · THEM—  
MAY · THEY · LIVE · AT · PEACE · WITH · ONE · ANOTHER · AND · ABOUND  
IN · LITTLE · KINDNESSES · AND · DEEDS · OF · CHARITY—SUSTAIN  
THEM · WITH · THE · THOUGHT · OF · THY · PERFECT · SON · WHO · BY  
SHARING · THE · LOT · AND · LABOR · OF · HUMBLE · MEN · SHED  
GLORY · OVER · LIFE'S · COMMON · PATHWAYS—AND · GRANT  
O · MOST · MERCIFUL · FATHER · THAT · ALL · WHO · ARE · THUS  
ENGAGED · IN · MANUAL · TOIL · MAY · REJOICE · THAT · THOU · GIV-  
EST · THEM · A · PLACE · IN · THY · GREAT · WORKING · WORLD  
AND · MAY · LABOR · VALIANTLY · FOR · THE · ENDS · OF · THY · HOLY  
KINGDOM · THROUGH · JESUS · CHRIST · OUR · LORD—AMEN

LABORARE EST ORARE

## The Business Outlook

The situation with regard to general trade continues as good as previously reported and expectations of a booming fall business are running high. The price situation remains strong and many commodities show advancing tendency. The factory and the shop are busy, in most lines working overtime, and the farmer in the West and South is declared a liberal spender for luxuries, which is a sure indication of the prosperity of the agricultural element. As far as general business is concerned, there is not a cloud on the horizon.

Activity and high prices continue for iron and steel products. In spite of the enormous production in this industry, consumption is larger. Boots and shoes are moving freely, and hides and leather are strong and are talked higher. Cotton and woolen goods are in good demand and fall orders are already the largest in years. The lumber market continues active and firm. Money is in good demand and will be for the next few months.

The stock market has showed considerable strength during the past week, and the opinion is widespread that September and October are to be bull months. Every known factor favors a speculative movement on the up side. In Boston there has not been much doing except in special stocks, but it is rumored that the Standard Oil people are preparing for another bull campaign in copper stocks. Gold stocks here have been more active of late, and it looks as though an upward movement in them was impending.

## Marriages

The charge for marriage notices is twenty-five cents.

**GRAM-WELLS**—At Royaltown, Minn., Aug. 1, by Rev. E. A. Sanders, pastor of the Methodist Episcopal church, Rev. D. W. Cram, pastor of the Congregational church at Lyle, Minn., and Belle Wells of Royaltown.

**GRAY-ANDREWS**—At Drayton Parslow, Eng., by Rev. G. J. A. Andrews, father of the bride, Rev. Fred Gray, Kirwin, Kan., and Elizabeth Andrews. At home Kirwin, Kan., in September.

**MUNCH-HAWKS**—At Hennessey, Okl., Aug. 9, by Supt. J. H. Parker, Verne Munch and Belle Hawks, daughter of the veteran home missionary, Rev. John Hawks.

**UPTON-ELMORE**—At Hurleyville, N. Y., Aug. 9, by Rev. J. S. Upton, William Treat Upton, instructor in Oberlin Conservatory of Music and son of the officiating minister, and Harriet Lella Elmore, daughter of Mrs. A. E. Elmore.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting right words to a line. The money should be sent with the notice.

**CORWIN**—In Chicago, Ill., Aug. 19, Rev. Eli Corwin, D. D., after a long period of prostration resulting from a stroke of paralysis.

**DEWEY**—In Concord, N. H., Aug. 22, Thatcher, who was born Jan. 9, 1891, son of Rev. H. P. and Elizabeth T. Dewey.

## CHARLES L. SWAN

On Aug. 11 there entered into rest Charles L. Swan of Clinton, Mass. Born in Fryeburg, Me., Dec. 23, 1816, he came to Clinton in 1848, and there spent the remainder of his earthly life. In September, 1848, he was married in Rochester, Mass., to Lucy W. Haskell, whose death occurred some years ago. A beloved husband and father, a trusted friend, an honored citizen, a Christian of rare consistency and devotion, yet these terms only outline a life singularly rounded and complete. Absolute integrity won him positions of trust and importance which his modest spirit never sought. The charm of love pervaded his home life. Unwearied support, large benefactions and many-sided service characterized his life in the church of God, for which he had a deep and genuine love. A large place is left vacant by his death. With native strength of character, it was given him to make beautiful the life of faith by the simplicity of his faith and trustfulness, for, as a child with its father, he daily walked with God. And likewise to make significant the life of righteousness in which his uprightness and loyalty to the Master were the strength of his brethren and the admiration of the community. While he was ever active in good work, the largest service of his life undoubtedly lay in this noble exemplification of a Christian manhood. It was a privilege to know him in the ripened years when his spirit was like a benediction. As a fellow-traveler said of him, his face might show age, but "there were no wrinkles upon his heart." It was a life rounded to the full in its length of years, measure of service, its noble worth; and in its eventide he fell asleep. But the legacy of his influence is very rich. The world is far richer, better for his having lived. W. W. J.

## REV. S. D. BREED

Died at his home in Ann Arbor, Mich., Aug. 16, Rev. Samuel Dwight Breed, born at Volney, N. Y., Nov. 3, 1850. He was ordained in February, 1869, was an ardent abolitionist, devoted to the temperance cause, and from his early manhood was identified with Michigan Congregationalism. He was always cheerful and helpful. The past fourteen years he spent at Ann Arbor. Four children survive: Rev. Dwight P. Breed, D. D., Creston, Io., Misses Amelia M. and Gertrude T. Breed, Ann Arbor, Mich., and Rev. Merle A. Breed, Westboro, Mass.

**THIS WILL INTEREST MANY.**—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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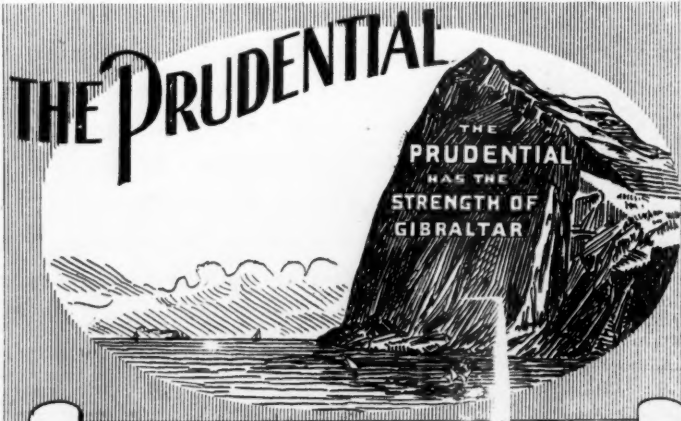
| SUMMARY OF ASSETS.                                      |                 |
|---|-----------------|
| Cash in Banks.....                                      | \$594,130.72    |
| Real Estate.....  | 1,759,249.74    |
| United States Bonds.....                                | 1,909,500.00    |
| State Bonds.....  | 24,500.00       |
| City Bonds.....   | 790,511.83      |
| Rail Road Bonds.....                                    | 1,336,630.00    |
| Water Bonds.....  | 90,800.00       |
| Gas Stocks and Bonds.....                               | 172,557.00      |
| Rail Road Stocks.....                                   | 4,096,194.00    |
| Bank Stocks.....  | 339,450.00      |
| Trust Co. Stocks.....                                   | 91,500.00       |
| Bonds and Mortgages, being 1st lien on Real Estate..... | 248,498.33      |
| Loans on Stocks, payable on demand.....                 | 131,626.00      |
| Premiums uncollected and in hands of Agents.....        | 533,983.99      |
| Interest due and accrued on 1st January, 1899.....      | 50,034.18       |
|   | \$12,161,164.79 |

## LIABILITIES.

|   |                 |
|---|-----------------|
| Cash Capital.....                         | \$3,000,000.00  |
| Reserve Premium Fund.....                 | 4,048,577.00    |
| Reserve for Unpaid Losses and Claims..... | 484,785.43      |
| Net Surplus.....                          | 4,487,502.36    |
|   | \$12,161,164.79 |

Surplus as regards policy holders - \$7,427,802.36

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The Recorder founded 1816: The Congregationalist, 1849

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# THE CONGREGATIONALIST

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Number 35

## Features of the Coming Week

CONGREGATIONALISM AND THE UNCHURCHED CLASSES. By Rev. Washington Gladden, D. D.  
MORAL AND RELIGIOUS CONDITIONS IN THE PHILIPPINES. By Peter MacQueen.  
SIGNS OF PROSPERITY IN THE WEST. By Rev. Wolcott Calkins, D. D.  
LET HER ALONE. A sketch. By Caroline B. Burrell.  
REPORTS OF THE OLD HOME WEEK IN NEW HAMPSHIRE.

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It Would Be a Splendid Investment

How may the benefits of the International Council be extended to those hungering for them but unable on account of their slender salaries to come to Boston? The committee on entertainment is already receiving letters from ministers and home missionary pastors inquiring the price of accommodations and intimating in a deferential way that they would be glad to be entertained if more places are put at the disposal of the committee than are required to accommodate the delegates. One man writes that the council would be worth more to him than a year of graduate study. Unfortunately, the committee has as yet only sufficient offers of hospitality to meet the normal demands. But here is a chance for liberally-minded persons to open their homes or their purses. Let Congregational folk in and about Boston stretch the limits of their dwellings to accommodate one more. Let churches pay the expenses of their pastors, and let those who can spare ten or twenty-five dollars send them at once to Rev. E. S. Tead, Somerville, Mass., the chairman of the entertainment committee, who will see that the money is put to good use in behalf of worthy workers in the vineyard. Not for a generation at least will there come the chance to do this particular Christian service. It will bless both him who gives and him who receives.

Brutality of American Planners

A biographical sketch of a public man, who has recently died, says of him: "Any one could pain him, and pain him with the slightest word. He faced the world with a brave front, yet the wounds bled secretly within his armor." This man, to whom since his death noble tributes have been paid for his large service to his fellowmen, was, no doubt, unusually sensitive. Yet public men are daily and openly accused, on the slightest grounds, of acts and motives which no gentleman in private conversation would charge against any one for whom he had ordinary respect. For example, President McKinley is charged with sacrificing his convictions to popular clamor, with having pur-

chased Filipinos to make slaves of them and with having plotted to murder them in order to secure re-election to office. We mention him because he is the most conspicuous person in the land. But any public man has reason to dread similar treatment if he pursues a policy disapproved by any who may have opportunity to attack him on platform or in the press. Hardly any man worthy to be trusted as a leader can be wholly callous to the misrepresentations he must endure. This kind of brutality is often exhibited by those who claim to be and expect to be treated as Christian gentlemen, and toward those whom they have acknowledged to be Christian gentlemen. Sometimes it shows itself to be conscious lying, and carries with it a half-concealed apology. It is the effort of those so selfishly eager to win approval for their own views that they are willing to blacken the reputation of public servants, whom they know to be honorable, in order to make themselves appear to be wise and right. This is one of the most vicious of common means of weakening the mutual trust which is essential to a stable republic.

## The Condition of Mormonism in Utah

The Methodist Conference of Utah, meeting a few days ago in Salt Lake City, adopted a report which gives some important facts concerning the condition of Mormonism. It appears that, while great efforts are made to win proselytes in other parts of the United States and in Europe and to bring them to Utah to recruit the Mormon Church, few converts are made in Utah itself, while there are Christian churches whose gains from Mormonism have been far greater than their present membership. Many who have accepted Christianity have been compelled to migrate from the State. Returns from twenty-eight churches of various denominations show that, while 17½ per cent. of their present membership have been Mormons, their total gains from that source equal 52½ per cent. of their present enrollment. The number of those who have left these churches to embrace Mormonism is less than half of one per cent. of those who have come from that organization into these Protestant churches. Converts to Mormonism from the irreligious ranks in Utah have been very few in spite of the advantages for business and political success connected with that church. The Methodist Conference unanimously passed resolutions appealing to representatives in the next United States Congress to expel from the House the polygamist, Brigham H. Roberts.

## Religion and Government in Japan

Under the new treaty the Japanese government will supervise the religions of foreigners as well as those of the natives. The de-

partment of home affairs has notified all persons proposing to teach any religion to give to the chief official of their district a full account of themselves, of their religious belief and method of extending it. If they propose to build a place of worship they must give reasons for so doing, the time when the building is to be completed and the proposed method of managing and maintaining it. If permission is given and the structure is not finished within the time specified, the permit expires by limitation. The choice of a teacher or preacher is also to be referred to the chief of the district, with a statement of his qualifications and the method of selecting him. Any proposed change of creed or leader must be laid before the civil authority, with statement of reasons therefor, and permission to make the change must be secured. It seems likely that this supervision of the government will promote good order and will be to the advantage of Christian institutions in Japan. American missionaries in that country heartily welcome the new treaty, which recognizes Japan as a sovereign nation on an equality with the United States. It is reported that the government has decided to give official recognition to Christianity as one of the religious organizations of the country, and to grant to the heads of Christian churches equal rights with Buddhist and Shinto priests.

## Mortgaging the Future

Our churches have in recent years been drifting into doing business in benevolence on the installment plan. Rich men have promised large sums of money to educational institutions conditioned on the raising of still larger sums, which the churches were not able to pay. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses. It has become common for individuals, churches and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the installment plan is wasteful, disappointing and elusive. We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises when the money has afterwards had to be raised two or three times over. At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years

will have their own demands in missionary enterprise. We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, "Pay as you go."

### The Council Program

The topics and the persons to open their discussion have occupied much of the time of the program committees of the International Council for the past two years. The selection of topics and also of the speakers on this side of the ocean has rested mainly with the American committee. The British committee has chosen its own representatives on the program and has suggested some amendments to suit the topics to their point of view. The choice of speakers has been a delicate and in some respects a difficult task. The twenty-two American Congregationalists on the program are only a small proportion of those to whom the topics might fitly be assigned.

The American committee were agreed that none of their own number should accept an appointment as speaker. None of the Americans invited were on the program of the former council in 1891. Care has been taken to distribute the appointments through the whole country. Of the thirty-five from other countries six in Great Britain and one in Australia read papers at the first council. One of these, Dr. Fairbairn, is to preach the sermon, and also, by request of the American committee, is to treat a topic for which he is peculiarly fitted by study both at home and abroad.

In important respects the program of the coming meeting differs from that held in London. In that one, being the first world's council of Congregationalists, the denominational self-consciousness was prominent. Most of the subjects were so stated as to be looked at from the denominational point of view. The chief topics considered were the history of Congregationalism and its ecclesiastical organization; the work of the local churches, their methods of expressing fellowship with one another, their relation to other denominations and to the state, their theological beliefs, their condition and growth in the various countries and their part in evangelizing the world.

In the program of the coming council Congregationalism is subordinate and appears prominently only on one day. The subjects chosen are mostly of world-wide interest while adapted to present day thought and life. They call for the consideration of fundamental principles in theology, of its historical development, of the message of the Bible for today, and of the relation of Christianity to other religions. They suggest the study of the relation of the Christian to municipal and national government, of the position of the church in social reforms and in the guidance of public and higher education. They include the work of the church in the unfolding of the religious life of the young. They recognize the fact that the church of today is called to exercise its influence in international relations and in the maintenance of peace and order throughout the world. These

subjects also give due place to the spiritual life of the individual and of the church, to the supremacy of the living Christ and of the indwelling Holy Spirit. They open the way to the discussion of principles and methods in foreign missions adapted to present conditions and the advancement toward unity of all Christian nations.

The program is arranged with a view to inclusive treatment of the subjects most prominent in the minds of Christians in all nations and to cumulative interest. The topics of the earlier sessions call for the statement and discussion of great principles, leading up to their application for the enrichment of Christian life and for the extension of its power throughout the world.

Of necessity many subjects of special interest do not appear on the program. Missionary societies are not named, nor other organizations prominent among the churches to promote their growth or to extend reforms. Questions which invite controversy do not find place. Schools or parties within the denomination are not recognized. Beyond doubt the discussions will be irenic. Yet full liberty will be afforded for the consideration of all subjects appropriate in a gathering representing the Congregational churches of all nations where the denomination has found a place. The assigned speakers are limited to thirty minutes each. Usually not more than two or three speakers are named for each session, and generous time will be devoted to debate in which all the delegates may participate.

On the program of the first council twenty-five appointed speakers were from Great Britain, twenty-two from the United States, three from Australia, two from Canada and five from other countries. On the coming council twenty-two are from the United States, eighteen from Great Britain, four from Australia and one from Canada. A few vacancies are left, owing to uncertainty concerning the attendance of some delegates, mostly from other countries besides those named. Of the twenty-two American Congregationalists, eleven are presidents or teachers in colleges, seminaries and universities, nine are pastors, one is an editor and one a layman. Eight live in New England, nine in other States east of the Mississippi River and five are from regions farther West. The appearance of the names of three women on the program indicates the change within the last decade in the judgment of the denomination concerning the public speaking of women in the churches.

The international character of the meeting makes it proper that the governor of the commonwealth and the mayor of the city should appear on the program, and also distinguished representatives of other Christian denominations, while at one social gathering the hospitality of the council is to be extended to leading citizens of the State and to representatives of all religious bodies, including Jews and Roman Catholics. If the work of the council is carried out according to the plans and expectations of the committees to whom the preparations have been intrusted, it will be of importance not only to Congregationalists, but to all who are interested in the history, the business and the hopes of the whole Christian Church.

### Sunday Labor

The most important service yet rendered by committees in Massachusetts to secure legal safeguards of Sunday has been the act of the legislature of last year to investigate the subject of Sunday labor. The result is the report of the bureau of statistics just published. A study of this report will suggest the value and the limits of legislation to safeguard the Lord's Day.

The report shows the great changes which have taken place in the uses of Sunday in recent years. These changes are chiefly in the lines of travel, society and entertainment. The people have broken over many of the restraints which aimed to make Sunday sacred, and many are making it the chief day of the week for recreation. Until twelve years ago the statutes of Massachusetts imposed a fine of \$10 on every one found traveling on the Lord's Day "except from necessity or charity." While the law had for some time ceased to be enforced, its removal from the statute-books was the announcement that all restrictions on Sunday travel, both in law and public opinion, were disappearing.

The facilities for making short journeys have rapidly increased during the last decade. In 1890 the street railways in the State had 612 miles of main track. This amount had increased in 1898 to 1,538. The number of passengers carried last year, 330,889,629, was almost exactly double that of 1890. The larger proportion of this increase was Sunday travel. During the last few years beaches and parks have been opened and equipped for entertainments in every section of the State and connected with the cities by electric railways and steamboats, whose Sunday receipts have been enormously increased thereby. Sunday also has become the chief day for the interchange of social visits. Many who used to meet their friends only in the churches now spend part of the day in one another's homes. The public demand for labor on the Lord's Day has thus been multiplied within a decade. Nor is this demand confined to any class or community. Churchgoers are probably as exacting in these requirements as church neglecters.

It must be evident that what the general public demands it will not consent to be deprived of by legislation. Attempts to forbid men by law to engage in Sunday recreation have been less and less effective except so far as their amusements disturb the quiet to which others are entitled. Recent efforts have been chiefly directed to protecting working men from being compelled to labor on Sunday. But the facts presented in this report show that working men would consider compulsory rest as great an injustice as compulsory labor on Sunday. Many of them have no religious scruples against working on that day and they want the money they can thus earn. Social interdependence has grown so rapidly in recent years that it has become difficult, and in many cases impossible, for individuals to adjust their hours and days of labor to suit their convenience or their convictions.

Whatever legislation is to succeed in protecting the Lord's Day must take into account existing conditions and public demands, and it must provide for a large



degree of freedom both to work and to refrain from working. The people require that they shall be served with what they think they need on that day, and this includes being fed with wholesome food, having perishable goods cared for, and being transported to places where they can secure fresh air, out-of-door life and social enjoyments.

The most important work to be done to preserve the distinctive character of the Lord's Day is to impress on the people its value for the physical, moral and spiritual upbuilding of man. That should be clearly set forth from pulpit and platform, in literature, in schools and in homes. It must be illustrated by example. And here Christian employers have a great responsibility. If the people are made to understand the value of the weekly day of rest and worship, they will never abandon it. For without it Christianity cannot exist and the civilization which gives a nation superiority is impossible.

### The United States a Mohammedan Power

Nominally the United States knows no religious distinctions, and under its Constitution adherents of Mohammedanism or Shintoism have as much right to exist and to proselyte as have Christians. Practically, most of its citizens are Christians, and many of our national customs, such as oath-taking on the Bible, reservation of Sunday as a day of worship and rest, imply that we are a Christian nation, which we are, speaking of us as a people though not as a State, nor can we ever be. But what we are nominally that we must become practically, now that we are the suzerain power in the Sulu Islands of the Philippine archipelago, whose inhabitants are Mohammedans. By the provisions of Section 5 of the treaty recently negotiated between the United States and the sultan of the Sulu Islands, General Bates acting as negotiator for the United States, we have stipulated that the Mohammedan Moros are not to be interfered with on account of their religion. All religious customs are to be respected, and no one is to be persecuted on account of his religion. Because of this politic as well as inevitable course—the Constitution debarring the United States officials from acting as Christian propagandists, however much they might care to—the anti-Administration and anti-expansion journals are endeavoring to discredit the Administration in the eyes of friends of Christian missions.

Under the Constitution and in obedience to the first principles of our Government no other course was open to our officials. And, even were not this so, prudence would dictate that policy as the best one under the circumstances. Christians are not called upon to give up sanity in matters of state in order to compass their ends as religious propagandists. Precisely the same reasons that recently induced the British Christians to acquiesce in Lord Kitchener's decree, that Christian missions and schools for the time being should be excluded from the Soudanese districts recently captured from the Khalifa, are operative in this case. Every missionary of the American Board in Turkey accepts similar limitations re-

specting its Mohammedan population, and by accepting these limitations he does not thereby lose his character as an honest man or a devout Christian.

The United States will have enough problems to solve in the Philippines without embroiling Protestants and Roman Catholics and Christians and Mohammedans in controversies over religion. There, as here, there must be and will be religious liberty. Even in the Sulu Islands, under the new treaty, Christians may practice their own religious rites and convert by the force of example if not by persuasion. So in the other islands it may be true, as Commissioner Schurman says, that just now it would be poor policy for Protestantism to seek to rival Roman Catholicism. But the day will never come that Archbishop Ireland, in the *Outlook*, prays for, when Protestant residents in the islands will be debarred from worshipping after their own manner, or from giving their hearty support to free, non-sectarian schools. Once this right is asserted and Protestantism gets a foothold, however weak, we have no doubt of what the result will be. In this matter, too, we believe that sanity as well as zeal should have voice in the decision as to policy. Admit that Roman Catholicism will profit by the change from Spain to the United States as dominant power in the Philippines, all will concede that the American type of Catholicism, which will be superimposed as far as possible, is far superior to the Spanish type and will benefit the natives accordingly.

The sudden solicitude of the *New York Evening Post* for the welfare of Protestant Christianity in the islands of the sea is touching. But we must be excused from believing in its sincerity. There are too many past sneers at missions to be forgotten; and, besides, it would give much if by hook or by crook it could detach the Protestant clergy and laity of the country from its enemy—the Administration—which, notwithstanding its fallibility and its mistakes, still has their confidence.

### Prayer for the International Council

At the close of the last National Council it was said by an officer of the church where the council assembled that the people of that church and others in the region had been praying for months that the assembling of the council might be attended by harmony and efficiency and followed by a blessing, and they believed their prayer to have been answered. In the same spirit we ought to make ready, not only in Boston and vicinity, but throughout our broad country, for the gathering of the International Council soon to open, and we believe that preparation of this sort has not been overlooked. The possibilities of such a gathering for good are immense, and, if it should come and go without having accomplished much of permanent spiritual value, if it should fail to give a genuine spiritual uplift and impulse to Congregational churches everywhere, it will have been held largely in vain.

That it may be blessed to the fullest extent, in itself, in its influence at the time, and in its remotest range of consequences, should be the petition of every one of us. Let us pray that it may be

harmonious. So far as now appears, no ground of difference likely to cause division appears. But sometimes a slight cause produces grave results of that sort. It is much to be desired that, without all its members being expected to believe or express themselves identically, there may be such a spirit of brotherly kindness, of tolerance of differences of opinion and of confidence in each other's good intent and Christlikeness that general harmony may exist, no matter how much unlikeness may be developed.

Let us pray, too, that the Council may make the most of its opportunities. It will be possible for it to gather up some of the results of the past years and perhaps to formulate them in some measure, so as to render either the beliefs or the fruits of Congregationalism hereafter more self-consistent and effective. It may be possible for something in the way of a forecast to be made, which shall prove valuable as a suggestive guide to our denomination, as well as to our individual Christian activities, in the years still to come. Let it be our earnest petition that members of the body may be guided so wisely by the Holy Spirit that all their deliberations, and especially all those which relate to the larger interests of our own branch of the church, may be shaped without error in sound spiritual wisdom.

Let us pray, furthermore, that the meeting of the council may be an inspiration to all Christians everywhere. We believe that Congregationalism all over the world will receive benefit from it. The news of its proceedings will carry encouragement and enlightenment to the remotest corner of the world where Congregational churches exist, or where individual Congregationalists are at work. But it would be a petty sectarianism, unworthy of our fathers and of ourselves, to wish the benefit and blessing of such a gathering to be confined to ourselves. Let us rather pray that the knowledge of such a gathering of consecrated believers, representative and acknowledged leaders as they will be, wise in the wisdom of this world as well as in that of the world to come, and animated by the noblest ideals possible to the human mind and heart, may be an inspiration to our fellow-Christians of every name. May it impel them to a profounder self-consecration and a more zealous loyalty along their own lines of effort, and to a generous rivalry with us that the common cause and the common Master may be better served. The outcome of the second International Council ought to be even more precious and more useful than that of the first. Let it be the prayer of one and all that this may prove true.

### Current History

The President at Ocean Grove and Pittsburg

President McKinley left Plattsburg, N. Y., last week for Long Branch, N. J., and while there for a few days was escorted to the Ocean Grove camp meeting grounds and had a rousing reception from 10,000 fellow-Methodists. The following speech, made there, was enthusiastically applauded. The President said:

Piety and patriotism go well together. Love of the flag and love of the country are not inconsistent with our religious faith. I think

we have more love for our country and more people love our flag than ever did before; and wherever that flag is raised it stands, not for despotism and oppression, but for liberty, opportunity and humanity, and what that flag has done for us we want it to do for all peoples and all lands which by the fortune of war have come within its jurisdiction. That flag does not mean one thing in the United States and another thing in Porto Rico and the Philippines. There has been doubt expressed in some quarters as to the purpose of the Government respecting the Philippines. I can see no harm in stating it in this presence. Peace first, then; with charity for all, an established government of law and order, protecting life and property, and occupation for the well-being of the people in which they will participate under the stars and stripes.

From Long Branch he went to Pittsburgh, Pa., and shared in the enthusiastic welcome given to the soldiers of the Tenth Regiment, just home from the Philippines. His speech of praise for the valor of the soldiers and of defiance of the critics of the Administration, on this occasion, declares in language that no one can mistake the policy of the Administration to conquer before it will negotiate. In this speech the President said:

Peace brought us the Philippines by treaty cession from Spain. The Senate of the United States ratified the treaty. Every step taken was in obedience to the requirements of the Constitution. It became our territory and is ours, as much as the Louisiana purchase, or Texas, or Alaska. . . . Otis only executed the orders of his Government, and the soldiers, under great provocation to strike back, obeyed until the treaty was ratified. We had no other title to defend, no authority beyond that to maintain. Spain was still in possession of the remainder of the archipelago. Spain had sued for peace. The truce and treaty were not concluded. The first blow was struck by the insurgents. Our kindness was reciprocated with cruelty, our mercy with a mauser. The flag of truce was invoked only to be dishonored. Our soldiers were shot down when ministering to the wounded Filipinos. Our humanity was interpreted as weakness, our forbearance as cowardice. They assailed our sovereignty, and there will be no useless parley, no pause, until the insurrection is suppressed and American authority is acknowledged and established. The misguided followers in rebellion have only our charity and pity. As to the cruel leaders, who have needlessly sacrificed the lives of thousands of their people, at the cost of some of our best blood, for the gratification of their own ambitious designs, I will leave to others the ungracious task of justification and eulogy.

#### The Situation in the Philippines

The illness of Commodore Watson, chief officer of our navy in Philippine waters, is serious, and is causing some fear among his friends and admirers. Evidence of the duplicity of the natives accumulates as mayor after mayor elected by the natives to preside over the municipal governments set up by our forces is detected hand in glove with the insurgent forces. The latter are suffering for want of food, and will even more so as the chief ports are blockaded, a step now meditated and presumably soon to be taken. The exclusion of Chinese emigrants, ordered by General Otis, seems to have been a step taken without orders from Washington, and is by no means assured as a permanent policy. Rev. Peter MacQueen, who has served as our correspondent in the Philippines, has been interviewed in San Francisco. He attributes the failure of the recent campaign to General Otis's incapacity and mismanagement. The Peace Commission, he says, was a farce.

#### The Negro at Home and Abroad

Race feeling has run high at Darien, Ga., during the past week, and naught

but the presence of the State militia has prevented a conflict. The alleged murderer, who had fled to a swamp, and with his accomplices and friends defied the whites to capture him, has surrendered on the pledge being given that he would be tried judicially—not by Judge Lynch.

Booker T. Washington just now is suffering obloquy in certain circles of the Afro-American element of our population because of his refusal to countenance some of the radical solutions of the race problem which are held by other Afro-Americans. When he was in Europe recently he made it his duty to ascertain from the most reliable sources just how much African territory is open for colonization by Afro-Americans should they accept the advice of Bishop Turner and decide to leave the United States. The result of his study along this line he has communicated to the leading newspaper organ of his race, and it is safe to say that but little more will be heard of the project unless the Afro-Americans delude themselves that under British, German and French rule they will attain a greater degree of personal liberty and prosperity than they now have under partial if not entire self-rule in the United States. For territory in Africa that has not been preempted by Europeans is a negligible quantity, and Belgian officials and traders in the Congo Free State, British officials and traders in South Africa, and German officials in East Africa have as yet manifested no marked disposition to treat the black man with a charity and Christlikeness which would tempt any citizen of the United States to flee Africa ward—save as a missionary or trader.

#### Color Line Drawn in the Empire State Schools

Justice Smith of the Supreme Court of the State of New York last week rendered a decision in a suit brought by a colored parent to test the validity of the action of a school board in the borough of Queens, New York city, which had refused her child admission to schools used by whites, and limited it to a school especially established for blacks. Justice Smith, falling back on a recent decision of the Court of Appeals, sustains the school board, and justifies it in establishing separate schools. But it should be noted that the Court of Appeals in the case cited as authoritative was interpreting the common school act of 1864, which unquestionably did authorize the establishment of separate schools for the education of the colored race. The question now is whether the legislature will permit theories respecting the two races which were dominant during the Civil War to shape administration of school life today; whether public sentiment now is broader than it then was, or whether, during a reactionary period such as we are now passing through with reference to racial ostracism and antipathy, the wartime legislation will be deemed wise for the last days of the century.

#### The Fight Against Ritualism

Supplementing the recent adverse decision of the Archbishops of Canterbury and York relative to the use of incense and candles in Anglican Churches, the Bishop of London, Mandell Creighton, has issued a pastoral injunction to the clergy of the diocese which more than any other has ceased to be Protestant and taken on a pseudo-Catholicity. The

text of his deliverance is not at hand, but it is an important document, inasmuch as the ritualistic clergy said that not until the bishops acted and supplemented the archbishops' decree could they be expected to give heed to it. Now the issue is joined, and disobedience will test the will of the hierarchy to enforce discipline. Failure to do it will accentuate the rapidly increasing sentiment in favor of disestablishment and compliance with it will accelerate the movement of the sincere minority Romeward. It is not at all visionary to forecast a development of events within six months which might make it highly politic for the Liberals to go into the next campaign with disestablishment well to the front in their platform, and, strange to say, should such be the case, the party would gain votes from ultra-ritualists as well as from Dissenters. For slowly but surely the Catholic party in the Anglican Church is coming to see that so long as the alliance between church and state is maintained their party in the church need expect few favors and little or no consideration from the Protestant judges of the higher ecclesiastical courts appointed by the state or from the Protestant Houses of Commons and Lords. The more the archbishops' recent deliverance is examined, the more it is seen to be a distinctly Protestant utterance in all its implications, and it is this fact more than its special rulings respecting incense and the use of candles which makes it unwelcome to the Catholic party. Archbishop Temple is less of a trimmer than his predecessor. He fights in the open.

Indications now point to a peaceful acceptance of the new rulings by most of the clergy, but Lord Halifax of the Church Union has not yet formulated the Catholic party's course, and until he does it is not possible to predict the next phase of the controversy. That controversy will cease and that no recalcitrants will appear is highly improbable.

#### Great Britain and the Transvaal

The situation between these Powers is still strained, and both of them are quietly preparing for conflict should diplomatic negotiations fail. Latest reports indicate that President Kruger, while rejecting the British proposition that a joint commission investigate the alleged wrongs of the Uitlanders, has conceded the right of franchise to all who have a five years' residence in the Transvaal. If the British really are looking for concessions which will rectify the deprivations suffered in the past by British subjects, and are not bent on a contest for purely land-grabbing or authority-asserting motives, it still seems open to belief that a way will be found to avoid a clash between men of races so akin in religion, character, love of freedom and independence. But if the Jingo element in Great Britain in and out of the Cabinet really want a fight to determine British supremacy in South Africa, they will scarcely find at any future day more tinder lying around loose with which to start a conflagration than is now at hand. Mr. Joseph Chamberlain, in his speech last week to the Liberal Unionists of Birmingham, contended that Great Britain had shown unparalleled patience in dealing as a superior with a subordinate state. "The situation is too fraught with danger," he said, "too strained for indefinite postponement. The



knot must be loosened, or else we shall have to find other ways of untying it." He assumed that, should the conflict come, the unity of the empire would be revealed and the mother country would have the sympathy and assistance of her colonies.

#### The Trial of Dreyfus

With the return of Maitre Labori to the courtroom and his resumption of his duty as counsel for Dreyfus the tide once more turned in favor of the persecuted Alsatian Jew, and the military conspirators found themselves face to face with a man whose searching acumen, remorseless inquisitiveness and resolute courage proved their undoing. Since his return Labori has cornered General Mercier and extorted admissions from him which render him liable to arrest and prosecution for tampering with the *dossiers* submitted to the original court-martial and the one now in session at Rennes. Dreyfus also, since Labori's return, has shown more animation, more willingness to defend himself, greater naturalness of demeanor, and thereby has helped his case. The adverse testimony of M. Bertillon, inventor of the anthropometric system of measurement and registration of criminals, who, as an expert in chirography, has attempted to prove to the court that Dreyfus did write the *bordereau*, has not had much weight, since M. Bertillon's antics and methods while testifying were so ludicrous and so puerile that it is charitable to judge him as slightly insane. Moreover, three eminent Parisian experts in deciphering handwriting, among them M. Gobert of the Bank of Paris, have testified to an entirely opposite conclusion respecting the *bordereau*.

The most sensational testimony of the week, damaging to General Mercier and Colonel Maurel, and exposing the duplicity of the entire band of conspirators on the General Staff, has been given by Captain Freystaetter, an officer of long service and highest veracity. He was a member of the court martial of 1894, and his testimony concerned the proceedings before that body and the contents of the secret *dossier*. He gave the lie direct to General Mercier and Colonel Maurel, and showed clearly that they in their previous testimony had deceived the court as to the conduct of the prior investigation of Dreyfus's guilt and the evidence upon which he was convicted, evidence that has since been proved fictitious and forged, such as the Panizzardi telegram. If now the other members of the 1894 court martial are brought before the court and substantiate Captain Freystaetter's assertions, then the case against Dreyfus will crumble indeed, if it has not already. M. Labori thus far has vainly endeavored to induce the court to order Du Paty de Clam before it. M. Labori would revel in the chance to cross-examine this tool. But his masters do not intend to let the counsel for Dreyfus have the chance, if it can be helped, hence De Clam pleads illness and his deposition will be taken and read but he will not appear in court.

For Current History Notes see page 285.

Who's Who is a new volume which aims to give information concerning Americans who have attained such eminence that the people wish to know about them. Of the 8,602 persons mentioned, 3,970 are college bred. This clearly shows the value of higher education as

a means of attaining positions of public usefulness.

### In Brief

God makes us heirs of glory, and then first asks us to be sharers of his work.

Christ, who delights in our victories, sorrows over our defeats as if they were his own.

Who dare claim an annoyance proof temper? But the grace of God enables some to put a bridle on a complaining tongue.

An immense success seems to be the verdict touching Old Home Week in New Hampshire. We shall report it more fully next week.

David Livingstone's daughter will soon take up missionary work on the west coast of Africa. She is her father's child in spirit as well as in flesh and blood.

Dr. George C. Lorimer of Tremont Temple, Boston, who was elected president of the English Co-operative Festival at its recent meeting, in his inaugural address before that body said that Professor Letourneau was right in saying that the wage system is "the last evolution of slavery."

The veteran English Congregational leader, Dr. J. Guinness Rogers of the Clapham Church, has intimated his intention to retire from the active ministry at the close of this year. He will then have been fifty-three years a Congregational minister, thirty-three of them having been spent at Clapham.

Some dreamers are finding signs of the near fulfillment of prophecy in the fact that the number of Jews in Palestine has increased during the last half-century to nearly 50,000. What significance will they find in the statement of the Berlin *Institutum Judaicum* that, while in 1812 there were only 1,000 Jews in the United States, there are now 350,000 in the city of New York alone?

Mr. Waldron is not the only man who is a success in raising money at summer resorts. At a meeting of the guests of Lake Mohonk Hotel Aug. 21, at which Mr. Booker T. Washington spoke, a collection of \$1,750 was raised for the Tuskegee Normal and Industrial Institute in Alabama. Good! The more money that can be elicited from summer hotel people for worthy charitable purposes the better.

In our issue of Aug. 3 we referred to a flagrant example of "exegetical legerdemain" on the part of a "popular Boston exegete." The gentleman in question writes to us to disclaim the remarks relative to fulfillment of prophecy which we credited him with uttering. Our judgment was based on a dispatch from Chicago to the *Boston Transcript*, whose news service is usually reliable.

The Unitarian Association is assisting in the establishment of a school at Tarrytown, N. Y., which will be virtually a denominational academy. Funds to carry it for five years have been pledged by a wealthy New York lady. Too many sons of Unitarian fathers going to Episcopal and Presbyterian fitting schools and perverting to orthodox churches later in life is supposed to be the explanation of this step.

Are you carrying home the spiritual help received during the summer? Five young fellows who went to the Northfield Student Conference were rendered so enthusiastic that on their return to the town where they live they hired a hall and held a service for the express purpose of interesting people in Northfield and what it stands for. To be warmed with new zeal is worth much, but to carry the flame to others is a still greater satisfaction.

Dr. George Adam Smith sails for home this week after spending his last days in America

with President Gilman at Mt. Desert. Modest man though he is, Dr. Smith must carry with him a sense of having rendered worthy service at Yale, Chicago and Chautauqua, where his more extended lecture courses have been given. A correspondent sets forth in this issue his helpfulness to the student class and to thoughtful young people generally. He has certainly greatly enlarged the circle of his American friends and admirers.

Rev. Dr. W. R. Huntington, in his address at Hobart College at the last Commencement, contended that the American college was a breakwater against plutocracy. So it may be, so it is in the main, we believe. But so it may not be, if the facts described by Prof. E. W. Bemis, in a recent *Independent*, multiply. It is an astounding array of what he claims are indisputable facts, showing how far academic freedom in this country has waned, in response to the desire of presidents and trustees of our colleges to cater to men of wealth.

The *Outlook* follows up the proposal of *The Congregationalist*, made some weeks ago, and suggests the reorganization of the four Congregational home missionary societies under one head, each having its own department, secretary and treasurer. Some reconstruction of our missionary work, in line with the tendency toward consolidation in the business world, we believe is sure to come, increasing its efficiency and reducing the cost of administration. We hope the directors of these societies, with the co-operation of the committee of fifteen, will take the initiative in this movement.

The Mormon elder who spoke on Boston Common, Sunday, Aug. 20, appeared again last Sunday to announce that Mayor Quincy had revoked his permit to speak. There was some comment among those present about restriction of free speech, but another speaker who denounced the Roman Catholics was set on and hustled by the crowd, and it required several policemen to keep him from personal injury. It would seem, on the whole, that wise restrictions on speaking in public parks are necessary for the peace and order of the city. Any one who thinks he has a message can hire a hall and speak without a permit from the mayor.

Dr. Rice, to whom churches are applying for supplies for "Council Sunday," says that there seems to be a decided preference for our British cousins. The committee on entertainment bears similar testimony to a preponderant desire for guests from over the ocean. We are not surprised. It is not often that we have a hundred stalwart Englishmen with us for so long a sojourn. Give them the front seats and the right of way. And if anybody has to go around hunting for a pulpit on that special Sunday let it be Dr. Gunsaulus or Dr. Abbott or Dr. Boynton and others of similar caliber. They could probably get a permit to preach on the Common.

The 150th anniversary of Goethe's birth was celebrated last week with considerable enthusiasm wherever Germans are found. Naturally the anniversary has caused many re-appraisals of the service of Goethe to mankind, and it must be said that he does not emerge at all well from the ordeal. His genius, his intellectual attainments men still marvel at, but his egotism, his lack of interest in and sympathy for humanity, his immorality they do not forget.

He is an example of gigantic and splendid selfishness. . . . He brought his life and work to no higher bar of judgment than his own. . . . Above and beyond his classic mountains there is a purer, clearer air, a brighter light than earthly criticism—an infallible judgment before which judgments of this world are of little moment.

These sentiments, taken from the *New York Times*, are typical of the present day attitude.

## The Pilgrim Sight-seer in Concord and Lexington

By George Perry Morris

The visitor to Concord and Lexington stands on "holy ground," ground made sacred forever by the lives lived and the lives sacrificed upon it. There, with all the certainty of foreordination, Calvinism in theology bred democracy in politics. There the strenuous, simple, God-fearing life of the pioneers of English stock developed and ripened men and women who dauntlessly faced the perils of revolt against their mother country, and gladly shed the first blood in that strife. There, through all the years from the original settlement in the seventeenth century down to the present time, there have been



THE OLD MANSE

men of culture, men of letters, who have derived from its quiet landscape and rural delights that serenity of soul which has enabled them to do deeds and produce literature which will abide in memory so long as English is understood of men.

To the student of political and social institutions, such as the town meeting, the free public school, a free church and the public town library, Concord is an admirable laboratory for investigation. To the student of American literature it transcends all other towns of like size in New England because of its identification with the careers of such men as Emerson, Hawthorne, Thoreau, A. Bronson Alcott and Ellery Channing, not to mention those other *literati* like George William Curtis, Margaret Fuller, William Torrey Harris and others, who have lived in the town for short periods of time. To the American patriot the service rendered by the inhabitants of the two towns in all of the wars in which the nation has been engaged, but more especially in the War of the Revolution, makes them shrines which he must visit if he would do homage to valor and self-sacrifice.

The Pilgrim journeying to these towns from Boston will do well to take the electric cars either at Boston or Cambridge, which run over the old turnpike along which the British soldiers marched from Boston so confidently on the morning of that fateful day in April, 1775. All along the route, on what is now known as Massachusetts Avenue, he will see tablets marking the sites of minor engagements between the British troops and the American minute men, when the former were retreating to Boston. Leaving the electric at Arlington Heights and taking

the train, a few minutes' ride brings the traveler to the heart of Lexington village. Proceeding to the village common he will find it marked by two monuments celebrating the conflict: one a boulder, partly covered with vines, which marks the spot where the head of the line of American minute men stood when Captain Parker—grandfather of Theodore Parker, the eminent Boston radical preacher of a later generation—said to his men: "Stand your ground. Don't fire unless fired upon. But if they want to have a war let it begin here!" The other monument, also partly covered with vines, bears an inscription written by Rev.

Jonas Clarke, the patriotic clergyman, in whose parsonage home John Hancock and Samuel Adams were sleeping when aroused by Paul Revere on the morning of April 19. This inscription is written in the spread-eagle style of eloquence, more common at the time when it was composed than now. Making due allowance for this, it still remains an impressive eulogy.

About the Common there still stand a few of the houses which were there at the time of the fight. The home of Jonathan Harrington, to which he crawled, wounded and dying, is there. The old Buckman Tavern, which is in a fine state of preservation, faces the Common. On the road leading to Bedford, on a new site, may be found the old parsonage in which Samuel Adams and John Hancock slept, and where Parson John Hancock and Parson Jonas Clarke each lived for more than fifty years. It is now the property of the Lexington Historical Society and is filled with memorials of the early life of the town, portraits, furniture, wearing apparel and the like. This house, apart from its connection with characters so prominently identified with the political history of the time, is especially interesting because of its typical character as the home of two old-fashioned clergymen. There Parson Hancock reared five and Parson Clarke twelve children, six of whom were daughters, four of whom became clergymen's wives.

The Town Hall of Lexington is interesting because it shelters the town library and a collection of memorials of its citizens' share in the War of the Revolution and in the Civil War. There may be seen the pistols of Major Pitcairn, commander of the English forces, which were captured with his horse on the retreat and were afterward carried through the Revolutionary War by General Israel Putnam. There may be seen, too, several of the old flintlock muskets which the Lexington and Bedford farmers used so accurately and mercilessly. In the Town Hall—the local parliament house—where every male

of requisite age and sanity is privileged to say his say and cast his vote on all questions of local administration, there is a spirited painting of the Battle of Lexington by Henry Sandham.

Proceeding on the way to Concord by train, one arrives at a station situated in the low lands lying along the Concord River, the stream up and down which Thoreau plied his oars, and along which many a present day canoeist threads his way, exploring the quiet reaches of a sinuous water way, which now widens and now narrows, and always satisfies one who likes a simple and unpretentious landscape, full of quiet beauty. Wending one's way toward the center of the village, one passes a tablet marking the site of the home of Rev. Peter Bulkeley, a Puritan minister from Bedfordshire, Eng., to whom, with Simon Willard, a merchant from Hawkshurst, in Kent, the tract was granted by Governor Winthrop in September, 1635. Bulkeley's father was a graduate of Cambridge University, England, and was a man of wealth and scholarship. At the age of fifty-two, together with a company of substantial English folk, the son set out for America, and became the real father and founder of the settlement at Concord, impressing his personal beliefs and habits upon the community in a very unusual way. His offspring were numerous, and his blood flows in the veins of many American families, the most notable of them being the Emersons of Concord, of whom, of course, Ralph Waldo Emerson was the most distinguished.

Turning to the left, as soon as the center of the town is gained, and proceeding northward, past pleasant homes hidden by trees and covered with vines, ere long one comes to The Old Manse, which stands back from the main highway at the end of an avenue of noble trees, chiefly ash, the gardens in the rear stretching down



THOREAU'S BIRTHPLACE

to the Concord River, and the whole setting of the place being one of unusual beauty. It was built in 1765, and at the time of the fight of 1775 was the home of the young pastor of the village church, William Emerson. From one of its western windows his wife looked out upon the fight between the American and British troops at the bridge. This patriot preacher entered the service of the American army as chaplain, and died soon after enlistment. His widow became the wife



of his successor, Rev. Ezra Ripley, and they lived in this building for sixty years. It was in this house that Ralph Waldo Emerson, then a guest of the Ripley family, wrote his book *Nature*, occupying as his study the room on the second floor from which his grandmother saw the fight. Nathaniel Hawthorne resided here during the first four years after his marriage with Sophia Peabody in 1842, and his book, *Mosses from an Old Manse*, has made classic much of the atmosphere and tradition which then lingered about the old house. It stands today one of the choicest specimens of the early colonial architecture, and, like the Hancock-Clarke house in Lexington, is interesting because of its identification with the early ecclesiastical life of the colony. Within its walls have been sheltered for brief and for long periods many who in the early days gave shape to the spiritual and political ideals, first of the colony and then of the nation.

Just beyond this historic and picturesque structure is the site of the battle between the Americans and British. One approaches it through an avenue of trees, down through the vista of which one sees D. C. French's statue of *The Minute Man*. The topography of the land now is not exactly as it was at the time of the contest, but is essentially the same. As one looks off, over the meadows of green beside the slowly moving stream, up on the gentle hillslopes to the homes of the well-to-do farmers and merchants, he is charmed with the beauty of the landscape and the quiet of it all, and it is difficult to associate the spot with the beginnings of a war that involved so much bloodshed and heart-break. But there it was that,

the embattled farmers stood  
And fired the shot heard round the world.

Returning to the center of the town the present Town Hall, the old Wright Tavern built in 1747, the meeting house of the Unitarian Church in a former edifice of which the first provincial congress of delegates from the towns of Massachusetts met in October, 1774, and the ancient burying ground are to be found. Continuing on the highway to the east one sees house after house, built under the shelter of the low hill, which were formerly occupied by men who participated in the stirring scenes of the Revolution. One of them is now the headquarters of the Concord Antiquarian Society and contains, among other exceedingly interesting and instructive relics, a pallet and desk which Thoreau used.

A short distance beyond this on the highway to Lexington, by the side of the

turnpike over which the British retreated, stands the plain but neat and attractive wooden house, painted white with green blinds and sheltered partially by noble pines and elms, the home of Ralph Waldo Emerson and now in the possession of and occupied by his descendants. Formerly this was the Mecca of more Englishmen visiting the United States than any other haunt in the country. And what is true of the past is probably still true, not only of this house but of the town of Concord as compared with other towns of New England. But with the death of Emerson the personality that made the home interesting and vital departed and the visitor of today must be contented with gazing at its exterior and with a visit of homage to Emerson's grave in Sleepy Hollow Cemetery.

Continuing the journey eastward the next home of importance is that once occupied by A. Bronson Alcott—the mystic—and his daughter, Louisa M. Alcott, one of the most popular American writers of stories for young people, whose life of early privation and whose brave struggle to provide the necessities and luxuries of

*nom de plume* Margaret Sydney, has won considerable reputation. Returning to the center of the village and taking a road leading to the north, it is but a short walk to the beautiful Sleepy Hollow Cemetery, wherein are buried Emerson, Hawthorne and some of his children, A. Bronson Alcott and his daughter Louisa, Henry D. Thoreau, Samuel E. Rockwood and Sherman Hoar and many other lesser known but gifted and patriotic former residents of the town. Emerson's grave, beneath lofty pines, is marked by a superb boulder of pink quartz, bearing the following lines from his poem, *The Problem*:

The passive Master lent his hand  
To the vast soul that o'er him planned.

It is difficult to exaggerate the solemn beauty of this pine-crowned ridge, in whose soil rest the remains of these famous dead. Rarely is a more appropriate natural setting for such memorials to be had, and seldom have the living shown such restraint in refraining from marring the natural beauty of a lovely spot.

Of all the natives of Concord—Emerson and Hawthorne were not natives—none is more famous now than the long misunderstood Thoreau. In the center of the village he lived for a time, and the house he then occupied now bears his name. But he is more intimately connected in the minds of his readers with *Walden Pond* and its sylvan beauties and seclusion. Thither all devout admirers of his philosophy of life, his insight into nature, will journey. It is about twenty minutes' ride



EMERSON'S GRAVE

life for her parents is one of the most pathetic narratives in the history of American women of letters. To those interested in the transcendental movement in New England and who are conversant with the part played in the movement by Mr. Alcott this house will have interest, but the majority of those visiting it know of it and care for it because of Miss Alcott's life there. Near the Alcott house is the little, unpainted wooden building where for ten years the Concord School of Philosophy held its sessions.

Just beyond this is the house called *The Wayside*, in which Hawthorne lived during his second period of sojourn in Concord, from 1852 to the end of his life, with intervals spent abroad. Here he wrote *Tanglewood Tales*, *Dr. Grimshawe's Secret* and most of his later works. To the few he liked he was accessible, but his life here on the whole was one of reserve and seclusion. The house is now owned and occupied by Mrs. Daniel C. Lothrop, who, as a writer of stories for youth under the

out of town off to the southeast.

How rich the town has been in men of letters and men of action one scarcely realizes until he has carefully inspected the alcoves of the town library, where are displayed in serried order the books written by Concord authors, and the portraits, busts and other *memorabilia* of the authors, divines, soldiers and statesmen who have given fame to the town. Here in this *Valhalla* one sees an agent at work vitally influencing the thought and aspiration of the present generation of townfolk, and one that will become increasingly influential as its riches increase. Youths cannot go in and out of its doors week in and week out in search of books without at the same time deriving some inspiration from the settings among which the books are placed. Nor can transient visitors leave the place quite the same persons as when they entered, for it is as if one were suddenly carried up to a rarer atmosphere or suddenly subjected to the focused light of countless stars. "Plain living and high

thinking" has been the rule in Concord from earliest times and is the most priceless inheritance of its present folk. Near enough to Boston to keep in touch with its larger life, and thus escape provinciality, the town has been far enough away to live its own life and keep its own lofty standards of democracy and literacy.

### An Exchange of Sympathies

BY REV. JOHN T. CHYNOWETH

Rev. Nehemiah Rickard found himself face to face with a duty that ought to be performed. I am not intimating that there are any duties which do not demand the doing thereof. That's the trouble with them. They are so obstinate as to always include this peculiarly trying feature. I speak of this particular duty facing Mr. Rickard as one of that kind which seemed unusually aggressive in asserting its claims to be performed. He had attended the funeral three days before of an estimable member of his congregation and the widow was a member of his church. He had met the late Mr. Bolton often in a social and business way, and had called stately and punctually at the house afternoons as he followed his carefully prepared schedule of pastoral work. Now that she was passing through such a sad trial it was evidently right to step outside the path scheduled for that afternoon and pay a visit of condolence.

Mrs. Bolton was a lady of refinement—one of that class so often met with in churches, who say little or nothing in prayer meetings, do not seek office in societies, but to whom a minister goes in almost any emergency and from whom he is sure to get help. Yet her very self-poise made the duty before Mr. Rickard all the more difficult.

He found himself meditating on the perfunctory character of what is termed pastoral calling. It wasn't a new sensation by any manner of means. Often his wife had reminded him that he could just as well have larger congregations if only he would call more. This or that Sunday morning was continually brought in as evidence, showing the outcome of a busy week in the calling line. He liked large audiences, but sometimes he did wish the people would come for what he had as a message and on principle, rather than because he had called upon them and passed a social hour. He believed in calling, but he wanted to have a reason for the call other than that it was part of his business. That was the thought concerning this particular call. If only it could happen, or if only he had a book to return, it would make it less a business affair.

Mr. Rickard hated that term in connection with his ministerial duties. He was always at his worst when he exchanged. Let there be a special program announced for Easter or Christmas, and he found it necessary to guard carefully his thoughts or the feeling that he must match the program with a sermon would almost always dry up the fountain of inspiration and render him less interesting than usual. He wanted to preach what his line of study had suggested and what he felt important for that particular day.

With his calling it was the same way. To be welcomed into a home into which he had come because it was part of his business seemed to him just a little bit

hypocritical, and he didn't enjoy every home. He didn't enjoy Mrs. Snooks's, who always cried over her boy Jimmy, who had been driven to the bad by unwise home treatment. He didn't like Mrs. Kailer's home, it always smelled so, but he couldn't tell her of it. He did enjoy others hugely, but he had to be very careful, for jealous eyes were watching any undue attentions paid in any direction. Mrs. Snooks and Mrs. Kailer were as much under his care as any one.

He looked despairingly toward a compendium of appropriate selections for all sorts of occasions. He knew the contents—appropriate passages of Scripture for a child's funeral, consolatory bits of poetry for this and that mournful occasion, graded and adapted much as the readers and grammars are for the public schools. Mr. Rickard had come to hate the whole brood. When a young minister he had purchased Spurgeon's Feathers for Arrows, but he soon found that it was very easy to pose as a reader of that noted divine without having any claim to such a reputation. It was so easy to say "Mr. Spurgeon aptly says," or, "Mr. Spurgeon's illustration fits the case in hand." Mr. Rickard felt that it was not just honest, but he kept this volume and the compendium referred to much as some reformed toper might keep a bottle of brandy on his shelf to prove to himself how firm he really was in his good intentions.

It was very plain that if he was to pay the visit he must do it independently of outside human aids, and must trust to divine guidance. He was met at the door by Mrs. Bolton herself, who greeted him cordially, with the same strength of character manifested in every feature.

"It isn't a very pleasant day, Mrs. Bolton," said the pastor.

"Not very, but then we must have them. I don't think I mind rainy days very much."

"No? I suppose we do sooner or later begin to realize that into our lives some rain must fall—some days be a little dreary."

Mr. Rickard felt as though the current of talk was favorable for the accomplishment of the object of his visit.

"Yes, that is so, and yet I don't want to feel that way about it. I want to feel that tomorrow will be all the brighter for today's gloom. Isn't that a part of the gospel you preach?"

Mr. Rickard was that sort of a preacher. He had simply failed to put into practice what he really made much of in the pulpit and in everyday life.

"Yes," he said, with emphasis, "if Christ's gospel is good for anything it is to give us insight into the dark things of life."

Mrs. Bolton did not respond. It was evident why. Mr. Rickard, with an intuition which was one of his sources of power, felt that silence on his part was the way to accomplish the best results.

It was an awkward moment. Thousands of God's most faithful ministers know all about it. A heart aching for sympathy, a heart aching to sympathize, and nothing to bridge the chasm but words—so cold, so utterly helpless to meet the needs of the case.

Mrs. Bolton was the first to recover.

"How is the work moving along with the boys of your mission, Mr. Rickard?"

You know how much Mr. Bolton was pleased with that movement."

The question came so quickly that Mr. Rickard had no opportunity for the consolatory remark he had framed to speak.

"Slowly, very slowly. The hard times cut off my sources of income and all that I can do is to just hold my ground and bide my time."

"So even into some preacher's lives a little rain has to fall?" said Mrs. Bolton, with one of her rare smiles. "I only wish I could help you."

Mr. Rickard's mission boys were always a favorite theme with him. It was a work with seemingly few compensations or returns. In many ways he stood alone. There were those who were willing to help feed hungry stomachs and clothe naked bodies, but in the work of character building the number of interested ones seemed so small that oftentimes Mr. Rickard stood appalled at the lack of appreciation of the truest work among boys.

Hence, to find some one interested was so much like healing balm to a wounded heart that before he knew it almost he had launched out into an eloquent recital of the possibilities of the field, the chances he saw for starting boys right with the world and the difficulties to be encountered. To all of this Mrs. Bolton was an interested listener. Hungry as her heart was for him whom she had laid away, it was just needing this eloquently worded appeal to arouse her strongest interest and start once more the life currents flowing in right directions.

Mr. Rickard looked at the little clock opposite. He had been there over an hour and not a consolatory word had been offered. Arising to go, he held out his hand and said: "I thank you so much for your kind sympathy. It has done me good, and I want to say before I go that if at any time I can be of the least help to you I shall be so glad."

That was all. Out on the street Mr. Rickard thought the matter over. It was a strange visit of condolence. Ready-made speeches and set phrases played no part in that interview. Instead, he had told Mrs. Bolton his own story of hopes and fears and discouragements.

"Well, I did the best I could," he thought, and went home to his study.

"I had a very pleasant call from our pastor," said Mrs. Bolton to her married daughter, who had come from a neighboring city to attend the funeral and had remained a few days with her mother.

Mrs. Baird looked up in surprise. A pleasant visit from a pastor who must have come for a set purpose was a little out of the ordinary.

"Mr. Rickard evidently isn't like most ministers," continued Mrs. Bolton, reading her daughter's thoughts. "I know, of course, that he came out of sympathy, but he had his own way of showing it. He told me the whole story of his struggle down at that little mission house on Tenth Street, and my heart has been touched as I realize his needs and his discouragements. It has seemed to me that a field of usefulness has been opened up to me personally, and life will have, after all, an object."

And, although tears bedewed the cheek, there was a new light in the eye, and Mr. Rickard's sympathy had accomplished its purpose.



## George Adam Smith and His Aid to the Perplexed

By Mary Breese Fuller

The author of *The Christ of Today* declares that the great need of the time is for a prophet, to summon men into the breadth and depth of the knowledge of the living Christ. Our age is not likely to be blessed with this one supreme trumpet life. Short, sharp blasts from many different lips seem to fit God's plan for us. Yet those thinking and working in somewhat the same region, mentally and spiritually, do gratefully recognize the steady, vibrant voice of a leader, raised up when a time of transition demands him. Dr. George Adam Smith has just completed the five months of his second visit to America, and all who watch the religious pulse of our student life must give thanks for him. There has been a growing realization during the three years since he first came here that his writings and personality are truly a Godsend to our thoughtful young people.

The men and women who are to be of the greatest influence in the church during the next twenty years are, many of them, just now in a place of questioning bewilderment. What is the relation of the Bible to life? Have "higher criticism" and the "new theology" any place in a life consecrated to feed the hungry multitude? Is a faith able to resist the fiercest, practical temptations compatible with a clear-eyed application of reason to revelation? These are questions often expressed and more often thought. One may not realize at a jump what Dr. Smith said in his sermon at Chautauqua: "No great soul does service without the discipline of doubt. The way out of doubts is not the answer to your hundred questions; it lies in obedience to a personal call." But when a life, firmly grounded in reason, simple and reverent in faith, stands up, itself answers many questions and makes a call concrete.

At the question drawer at Chautauqua last week Bishop Vincent asked Dr. Smith if the higher critics of Scotland kept their evangelistic fervor. The answer quoted the mission work of Robertson Smith, Marcus Dods and others, but my thought flew to the scene in Edinburgh University last winter where to follow the extraordinary meeting of Mr. Mott, when many of the worst men were converted, the one man sent for to conduct these purely gospel services was the acknowledged head of the higher critics. Dr. Smith said with emphasis that the best hours of this American visit were those spent in talks on personal religion with the Yale men, and perhaps the next best the time spent with Mr. Moody at Northfield.

Dr. Smith cares tremendously about the exact truth. His search for the great facts of life is unflinching, his facing of them both resolute and reverent. It is not common for a genuine scholar to have as intense an interest in the concrete problems of life as a city rescue worker. Dr. Smith's lecture on Jeremiah, given at Chautauqua, pictures the reluctance of the prophet to mingle with the throng, to show men their consciences. He would have preferred to study the surface glitter of life from a balcony, to

rule men the right way with clever, pleasing words, to be an artist and a poet rather than a prophet. There is nothing of the balcony attitude about Dr. Smith's view of life. It is safe to assert that to give up his interest in the vital moral questions besetting men would cost him more than to give up his search for the truth in Hebrew history.

During this same last week at Chautauqua it was a striking coincidence that almost in the same words Dr. Smith one day, Governor Roosevelt the next, expressed their scorn of dilettanteism. The difference between the two audiences only made more emphatic the one truth. Neither man spoke in the interest of organization or institution, religious or political, so much as in the interest of life. Therefore the words of both find men.

Along with this wide-around look for truth is Dr. Smith's sense of proportion. He constantly points out that the higher criticism is only a servant. It seeks to glorify God, not itself, to illuminate more clearly the path of God's leading up to the culminating radiance of the figure on the cross. It deals with negatives only to make stronger great positives. The Scotch teacher says he puts the minister always above the professor. And his condemnation of the minister who gives criticism the place of the gospel in the pulpit is most severe. "Only a very young minister would drag criticism into the sermon. Its place is behind," he declared. "If you kiss a child," he went on, "and its face smells of soap, you would not call it clean." He feels keenly the harm done by critics who lose the spiritual point of view in their work, and forget that the primary use of the Bible is devotional. On the other hand, he tells with appreciation of Mr. Moody's saying to him, "What's the use of teaching people that there are two Isaiahs, when most of them don't know there is one?"

Again, depth of knowledge and reverence are not more evident in Dr. Smith than charity. Nothing is so difficult for a young and eager mind as to be tolerant of the intolerant. Too many liberals have no sympathy with the conservative. The example Dr. Smith set through the affliction of a two hours' question drawer was the most valuable feature of his week at Chautauqua. Under a fire of questions—many of which showed gross misunderstanding, careless attention to his lectures, personal conceit and ignorance, and a spirit of badgering anything but Christian—the critic was invariably courteous and kindly. If a question was in any way justifiable, he tried to answer its spirit beyond the imperfect form. He quickly acknowledged information which most people would have scouted. The brilliancy of his replies never descended to flippancy, and the inspiration of some of them made one feel that the Spirit had indeed given him in that hour what to say.

The simplicity and fundamental soundness of Dr. Smith's personal faith is a rebuke to those who think liberality means laxity. And the brethren who asked questions with the evident expect-

tation of tripping up the higher critic in his orthodoxy must have felt very small. To this, "In what sense do you believe Jesus a Saviour?" he merely repeated, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." A wave of amused indignation swept over the audience when the question was read, "What are the three essential points of your theology?" Instead of throwing it aside, however, he answered, after a moment's hesitation, "A belief in God the Father, the incarnation of his Son and the atoning death of Christ." The sympathy of his hearers was with him when he added, "But I am not here to be questioned about my private belief. I regard it as an insult." His faith in prayer is absolute.

Finally, the message of Dr. Smith always has an edge to it. The smooth and comfortable vagueness of the pulpit essay is unrelated to his clear-cut warnings. His beautiful style has no object except to place more forcibly before his hearers essential truth. The definitions which clear up so remarkably just what you or your friend have been puzzling over represent the result of experience and thought and have been painfully wrought out. For instance: "The pardon of sins is the sense of God trusting us again to be good and to do good. Christ points to the cost of the trust." Or his extempore reply about inspiration: "Believing God to be behind the work of all true artists, all great poets, all noble lives, the Bible and they have the same source of inspiration. It is not in source but in subject matter that the writers of the Bible are different. Their subject is the character of God, his will and purpose concerning the world. On this subject they are the originals, all else is derivative. To those who would drop the Old Testament from their devotional life he gave this message: "What was indispensable to the Redeemer is indispensable to the redeemed."

There is no room to multiply further characteristics or example. Young or old, Dr. Smith makes all who know him and his work much surer that it is indeed safe to "trust God for all, nor be afraid."

### Northfield as a Religious Force

BY REV. R. G. WOODBRIDGE, MIDDLEBORO, MASS.

With the Pencillings at Northfield, in *The Congregationalist* of Aug. 7, I find myself in hearty accord. They give us a good picture of men and things as Northfield presents them. Two points, however, ought to receive larger emphasis that the influence of Northfield may be clearly seen and understood.

Northfield is a religious force to be reckoned with, a religious force that might be used more widely by Christian people no matter what their views of Bible interpretation or theology may be. Aside from the teachings there is that evident intention to get into vital touch with the living Christ that finds prompt and hearty response from every disciple. Disagree-

with the teachings you may, but every earnest soul finds himself praying: "Amen! Lord Jesus! Teach me to do thy will, O my God." Northfield is a good place to go to get your heart aglow with love for Christ.

I found myself at Northfield this summer for the second time in eighteen years. My first visit was made at the close of my first year in the pastorate. I went there for spiritual refreshing. I found it, too. While dissenting from much of the teaching, I found myself then in hearty accord with the purpose of the conference, and came away with a blessing. I repeated the experience this year and in larger measure. With the added grace and patience of eighteen years more of Christian life and service, I found myself able to give to the Bible teachers at Northfield the same liberty of interpretation that I claim for myself, and while dissenting from some of their conclusions I found myself growing eager for the spiritual power that they so clearly possessed and were so anxious to communicate to others.

It is the spiritual tone and tendency of the Northfield teaching that I feel needs emphasis. Men teach who are in touch with God. Their religion is more than grammar and philosophy; it is life and power. One grows impatient with himself and his possessions while listening to these men. All the results of modern scholarship he comes to feel are as nothing compared with a soul that has caught the vision of God and his goodness. One listens and finds his soul thirsting for God, for the living God. There is a danger that many, in their desire to be correct and philosophical, become cold and formal. Northfield is a good rectifier in this direction. It brings God before the soul as the only satisfying portion and seeks to center the soul steadfastly upon him.

A thoughtful man, who was getting great good from the conference, said to me: "This is not the place to come for the best results of modern scholarship. It is the place to come to get cleaned out, and there is great need of it." Every day there is something at Northfield to criticize, but every day there are opportunities to enter into the very presence chamber of God. One who seeks the Spirit's guidance may see at Northfield that love is larger and stronger than logic, and that the life of God is richer and grander than all the definitions and interpretations of that life that have been given of men.

The practical tendency of the Northfield teaching also impressed me deeply. The "higher life," which is really the Christ life, is presented constantly, but it is a life that is intensely practical in its outcome. So exalted are the teachings, for instance, of Mr. Meyer that many say as they listen: "That is beyond me." "I cannot see it." "I do not understand it." But the very moment the application of the truth is made the veriest child can understand, and every earnest soul finds himself praying: "Lord, that is what I want. Help me to get hold of it." For instance, at the close of an address one morning came this application: "Now some of you ladies will have to pay more attention to your dress. You must take Christ into consultation. You must dress to the glory of God. Some of you will have to write letters. It will be hard

work, but it must be done. Go home and do it before you sit down to dinner. You have wronged a friend. Make that matter right. Some of you must make restitution. Some of you must break at once with that impure habit. I cannot go into that matter further."

And so one after another the sins and the weaknesses of those present were touched upon kindly and firmly, and you came to see that the religion of the speaker had little that was mysterious in its application; there it was intensely practical. It was a religion to live by. Many may object to the Bible interpretations at Northfield and feel that some of the teachings are far away and mystical, but all I am sure ought to say, "That is the religion I want, and, God helping me, I am going to get it." The Northfield teachings make for a closer walk with God and a cleaner walk with men.

### Guests of the Coming International Council

REV. J. HIRST HOLLOWELL

One of the first members of the English delegation to put in an appearance in Boston is Rev. J. Hirst Hollowell of Rochdale, who arrived with his wife about ten days ago. He has few equals in England as an authority on educational subjects and as a platform speaker and worker in the field of educational reform. He will address the council on Tendencies in Modern Education. He was trained by Principal Reynolds at Cheshunt College. His first pastoral charge was Bedford Chapel, London, whence in 1882 he went to the new Park Hill Church, Nottingham.



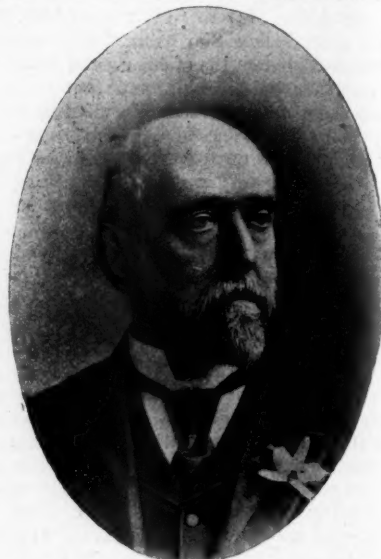
During his pastorate in that city his interest in the common schools waxed strong, and in due time he became chairman of the school board, which then had 700 teachers and 20,000 scholars under its control. In 1890 he was called to the Milton Church, Rochdale, which he served until 1896, since which time he has devoted all his strength to work in behalf of the schools. He is secretary of the Northern Counties Education League and secretary of the Nonconformist Political Council of Great Britain.

Mr. Hollowell spoke last week at the midweek service in South Church, Salem, on English religious problems, and on Sunday preached twice at Pilgrim Church,

Dorchester. In the morning he spoke interestingly and helpfully on resting in the Lord as the only remedy for fretfulness and impatience, and in the evening on the significance of the names, Benoni and Benjamin, given by Rachel and Jacob to their youngest son. Mr. Hollowell is the guest of Dr. W. H. Albright. He is to visit several cities to investigate their public school systems. He brings letters of introduction to a number of prominent American educators. He will address the Evangelical Alliance in Boston Sept. 11.

WILLIAM CROSFIELD

William Crosfield, formerly member of Parliament, and throughout his life the



recipient of other public honors at the hands of the Crown and his fellow-citizens, is one of the best known of the British laymen who will honor the council by their presence. He was born and has been bred in Liverpool, and has always been associated with the life and work of Great George Street Chapel, from the time when Dr. Raffles was its pastor down to the present. Debarred from entering the universities because a Dissenter at the time when he would have liked to partake of their privileges, he has always been deeply interested in the cause of education, and he was one of the honored founders of the Liverpool University College, and Mansfield College at Oxford. Municipal Government as a Sphere for the Christian Man is the theme of the paper which he will read before the council, and his long experience as school inspector, justice and member of the town council of Liverpool gives him title to speak with authority.

The September Century publishes a letter from Rev. E. B. Haskell, missionary of the American Board at Salonica, Turkey, in which he tells of the alternations of sensations of delight and horror which missionaries experience when they hear news like the battle at Santiago and the Negro massacres at Newnan, Ga. He says that the heroes of Santiago helped preach Christianity in Turkey. But as for the whites of Georgia who roasted and maltreated the Negroes: "Would that they could realize the intolerable shame which they have brought upon every loyal American even to the ends of the earth. . . . We who reside where we are thrown in daily contact with Englishmen, Germans, Frenchmen and other Europeans have the humiliation of it brought home to us more forcibly than the provincial home-stayer."



## From the Interior

Dr. Eli Corwin

Dr. Corwin died in the Hospital for Incurables, Chicago, Aug. 19, aged seventy-four. He was stricken with paralysis nineteen months ago, when on a lecturing tour in Kansas in the interests of Hawaii. Since that time he has been only dimly conscious of his condition. The funeral, conducted by Drs. Fifield and Roy, assisted by Rev. E. J. Alden, was on Wednesday, Aug. 23, at the Warren Avenue Church, of which Dr. Corwin was a member and in whose prosperity he had taken the deepest interest. He was born in Orange County, N. Y., in 1825, graduated at Williams with the class of 1848, and from Union Theological Seminary in 1851. He served churches in Jamestown, N. Y., Jacksonville, Ill., Racine, Wis. But the pastorate of which he spoke most frequently and which he deemed the most useful was that of the First Church, Honolulu, which he held from 1858 to 1863. He left Racine, his last pastorate, some ten years ago to become financial agent of the Chicago Theological Seminary. For three or four years prior to his last illness he had devoted himself to lecturing, literary work and preaching as opportunity offered. He was a brilliant speaker. In his prime few men had greater power with an audience than he.

### Beloit College

From President Eaton, who is gathering strength for his year's work at Michillinda, Mich., word comes that each of the upper classes in Beloit will be larger than at the close of the year, and that the Freshman class bids fair to be the largest in the history of the institution. Emerson Hall, the ladies home, is entirely full. Stowell Cottage will have to be opened and many young ladies will find it necessary to take rooms in private families. The admission of women to Beloit has worked well. The tone of college life has been improved morally and socially, and the standard of scholarship certainly has not been lowered.

### A Trust for Church Debts

One can with difficulty credit the rumor that a syndicate has been formed for the purchase of all the mortgages on the Roman Catholic churches in this city. It is said that only two of these churches are absolutely free from debt and have been consecrated. One of them is the St. James Church. The total indebtedness on the 118 remaining churches in the city is \$2,400,000. The policy of the ecclesiastical authorities is to build larger than present needs require, and allow future generations to pay a portion of the cost of each edifice. Rarely is any effort made to diminish mortgages by any large sum. As a rule interest is promptly met and small sums are applied to the principal. Church property in this city is held by the archbishop under the corporation name, The Catholic Bishop of Chicago. Mortgages generally run a long time. Foreclosures are practically unknown. The syndicate believes that this is good field for investment, and that, with rates lower than the six per cent. hitherto paid, it will be profitable to buy up as rapidly as possible the mortgages on all the Roman Catholic churches in the United States. Perhaps the syndicate, if one exists, may be persuaded to broaden its field of investment and provide for the debts resting on Protestant churches!

### The Asbury Avenue Church

This church, a branch of the First of Evanston, seems to be prospering under the temporary pastorate of Rev. F. T. Lee. Sunday, Aug. 13, was missionary day. Dr. L. O. Lee of Marash, Turkey, a brother of the pastor, and his wife, who is a daughter of Dr. Hamlin, spoke on the religious outlook in Turkey and the customs of the Turkish people. The addresses were full of interest and attracted large audiences. At the midweek prayer meeting further reports from the work at Marash were made, and the people are anticipating further addresses from the same speak-

ers two or three weeks later. Could such addresses be given in all the churches there would be less lack of money for missions.

Chicago, Aug. 26.

FRANKLIN.

## In and Around New York

### The New York City Summer Evangelistic Campaign

The outdoor meetings in New York city this summer were the result, not of any effort to down Bible critics, high or low, or to advance the interest of any religious body. The leaders were made up for the most part of the same men who have for some years given support to the Evangelical Alliance, and if they were chiefly Presbyterians it was because Presbyterians were foremost in the alliance. This alliance, by the way, was the one in which Dr. Josiah Strong was warmly interested, and in which he put into effect some of the ideas which finally led to the League for Social Service. It was noticed that meetings held in tents, notably at one at Twenty-third and Walnut Streets, where Rev. Dr. Charles Wood of the Second Presbyterian Church was often heard, were well attended when churches were empty. There were men here also who believed, with Mr. Moody, Mr. Torrey and others, that the summer is the best part of the year for religious effort—if the effort be of the sort to fit the season. It was not difficult to get such business men as Francis B. Reeves, John H. Converse, R. Dale Benson, Clarkson Clothier, Charles H. Matthews and others of the Presbyterian Social Union to serve on a committee, to which were added committees made up of five pastors each from the two presbyteries into which the city is divided. Nor was it difficult to get the money subscribed that was needed to carry on the work and to avoid the necessity of collections at the meetings.

Eight centers were chosen for the location of the tents. Not all were located at once, but only as the season and the interest grew. The chief requisites in selecting locations were the support, not so much financial as evangelical, of churches in the neighborhood. The location at Walnut and Twenty-third Streets, for example, is in a well-to-do neighborhood, and had, among others, the active support of the well-to-do Second Church. At a lately established place, Powelton Avenue and Fortieth Street, is a neighborhood of prosperous West Philadelphia homes. Other locations, such as Tasker and Twenty-second Streets, and Broad and Mifflin Streets, are in suburban sections of small homes, while Frankford Avenue and Montgomery Street is among the mill section of what is locally known as Kensington.

Attendance has varied from a few on stormy evenings to into the thousands on Sundays. Speakers have been men from a distance with well-known names, popular platform men like Rev. George C. Needham, and local men who could be heard on any Sunday in near-by churches. All have drawn about equally well, showing that it has been interest in religious subjects and not in men that has made the meetings successful. An important part of the work has been the system of lay helpers, men and women, who take the names of persons secured at the meetings and, by calling upon them, make immediate efforts to garner the seed sown.

Here is the attendance at all the eight tents on an average but recent week: total, 13,525; Sunday alone, 5,550. These are exact figures, not estimates. As results of previous but more quiet efforts, the number of new members gathered into all the churches has been claimed to be as great as 8,000. The meetings this summer have been more numerous, more largely attended and a greater interest shown. All possible efforts are to be made to gather those interested into the churches, and there to help them to lead Christian lives.

### Good Literature for Soldiers

The International Committee of Young Men's Christian Associations is sending out

to the army posts in Cuba, Porto Rico, the Philippines and through the United States traveling libraries consisting each of about fifty books of selected fiction, history, travel and biography inclosed in a wooden case which is so constructed that it can be used as book shelves with a desk front. These libraries are sent to the posts with the understanding that the books will be kept in as good condition as possible so that when they have been read at one post they will be in shape to be sent to another. The books thus far sent out by the committee, about 4,000 in number, have been the gifts of friends of the Young Men's Christian Association and each book has the name of the donor inside the front cover. The committee states that they can use an unlimited number of books in this work and that they have immediate need for about 2,000 additional volumes.

### Vacation Schools

Vacation schools in New York and Brooklyn have passed the experimental stage and the work done in them this summer was so encouraging that no doubt remains that they will be a permanent part of the great city's educational system. There have been ten schools in Manhattan and five in Brooklyn opened this season for the summer work and the attendance justifies the prediction that a larger number will be needed next year. The lessons are mainly confined to manual training subjects and the teachers in charge of the work endeavor to lead the children to look upon the tasks set them as play rather than study. The schools have been open only three hours per day, but a number of the playgrounds have been kept open all day long so that children might play in them under the supervision of teachers rather than in the streets.

### The Clergy on Duty

A bit of practical religious work has been done this summer by a Brooklyn newspaper. Noticing the absence of a large proportion of the ministers of the city, it called upon those who remained for volunteers to answer such calls as might be made by the poor and the churchless, offering to publish their names every day. Congregational ministers make, as might be expected, an excellent showing in the list. There is Richard Meredith of Tompkins Avenue, W. B. Allis of Plymouth and others. Rev. M. P. Welcher of the Parkville Church, in sending in his name as a volunteer, pointed out the fact that he had sent it in before the call was issued and in anticipation of this need. He says he took his vacation early in order that he might be available in this work. He has been preaching mornings during August for Mr. King at the Bushwick Avenue Church.

### Admiral Dewey's Welcome

When the New York city authorities appropriated \$150,000 for the public reception to Admiral Dewey there was considerable doubt expressed that the entire amount would be legitimately used. The character of those at the head of the Dewey reception committee and the businesslike way in which the whole celebration has been planned has, however, served to allay the fear that any large part of the money will be used for an aldermanic junket. The general plan of the reception has been definitely decided upon and includes a naval parade, to be held on Friday, Sept. 29, and a military land parade on Saturday, Sept. 30. Work has already begun on the triumphal arch at Madison Square, for which \$26,500 has been allotted, and almost all the sculptors of prominence in the city are working without compensation upon its details. The decoration of the city is under the control of the Society of Mural Painters, who also have direction of the public illumination and fireworks. It is expected that householders will decorate and illuminate their premises to a considerable extent, and the society mentioned has offered to plan this work for such as may request them to do so. CAMP.

## Interesting Incidents from Real Life

### The Familiar Songs in a Novel Setting

At a little station in an amphitheater of mountains we were side-tracked that we might journey by daylight up the colossal heights of the Rockies. This is one of the delights of a leisurely "Raymond" trip over the Canadian Pacific. In the long twilight we had ample time to survey the little village—a charming station and hotel beneath the giant cliffs which towered up, guarded by fields of ice, a green-sward bordered with exquisite flowers, a fountain fed from glacier heights, a few rude houses, where Indians and Chinamen made their home, here and there a store and a solitary church back of the railway station in a field of blackened stumps. Hearing the voice of sacred song with organ accompaniment we pushed our way through the field and as we neared the little one-storied building tarried till all was still. We supposed that within was an evening service conducted by a little company of godly souls. Entering the rude edifice we found, to our great surprise, a young girl alone, with her fingers on the keys of the instrument. A few shelves stored with medicine bottles, rough benches, a table, a stove, a "Moody and Sankey" hymn-book and a few school-books comprised the furniture of the room. Apologizing for our intrusion, we asked for the repetition of the unfamiliar hymn, then for another, and then we three sounded out upon the night air Nearer, My God, to Thee, In the Sweet By and By, and heaven touched earth as the service of song amid those strange surroundings went on.

Asking our musician to what denomination she belonged, she replied: "I am a Roman Catholic, a pupil in a school on the coast, at home on a vacation. Our priest comes here but seldom; around me are Indians and Chinamen. The former are dying off, a large number dying this year from the effects of a "potlach," which is a great feast in which all the tribes hereabouts partake. They gather in large numbers and give up days to their wild orgies, and then many are attacked by a fatal disease, the remedy for which eludes the skill of our physicians. I am trying to teach their poor souls a better way, and at the same time to use medicines to cure their bodies."

As we spoke to her of her true heroism and self-sacrifice and gave her words of cheer, and as we, walking down to our "Pullman," saw stalwart Chinamen and Indians on the platform, she pointed out among them her pupils, who returned her courteous greeting. We felt that creeds and nationality melt away before the warmth of a Christian heart. The girl lingered with us till the gathering darkness bade her seek her home under the trees. "What a comfort you strangers have been to me. I can never forget your words of cheer. I have never before in this work received any encouragement and I have toiled on alone. In this little village there are no girls of my age, none but elderly married women, and at times I am very lonely, but new inspiration will be mine from this twilight hour, and you lead me to feel that my work will not be

in vain." So beneath the cliffs of the mountains, under the shadow of great trees, in the deepening darkness, we reluctantly bade each other good-night, looking forward to the day dawn and the harvest time.

S. E. B.

### Standing for Christ on the Frontier

He was catcher on the ball nine in a frontier town. After he was elected captain the nine was much more successful in match games. The previous minister uprooted a noted bad house, making it necessary for us to send him away to save his life from toughs hired to shoot him and for a year no minister could be found who would have any hope of success till this young man graduated from Yale Seminary, having had previously three summers of successful work in Minnesota. The business men of the town soon found he was as much of a man and more of an athlete than the best of them. They had declared it impossible to build a church, but with him for a leader they built and paid for it with \$100 less from the building society than was thought possible. The dedication was followed by a revival in which leading men were converted and became officers of the church, the new edifice was filled, the prayer meetings were uplifting and the new C. E. Society carried on mission services in neglected outskirts of the town. Still he was not satisfied but said to a friend, "I know I'm not preaching as I ought to, I'll get hold of the right thing just as soon as I can." Every year he came nearer to it, till he cleared his hazy realm of philosophy and set his foot hard on the rock; then God could use him and he had power among men.

After seven years of work he underwent a critical operation, which left him in the borderland for a week. With his wife and two little ones watching the fight for life, this hero of faith was determined to do his part to live if it were God's will, and the whole town listened for hourly tidings. Then the physician said, "He is gone."

But he came back, and when he could speak he said: "Well, Doctor, I guess it's not so very far to the kingdom now, is it?"

He asked for his family and helpers to say the last words. As the news quickly spread that he was saying farewell to his friends, bankers, business men, ministers and others, many not Christians, some not even churchgoers, came begging to see him. About 200 of them, as fast as the physician would let them into the room, stood by his bed and wept while he gave each one a grasp of that muscular hand and just the right word to fit his spiritual need. A Jew, an old merchant with whom he had talked many a time on religion, said:

"I love that man. Can I bid him good-by?"

The dying pastor grasped his hand warmly.

"Well, Brother Katsky, my sojourn here is about ended. It has not been so long as your people were on the way to the promised land, but I shall soon see

Abraham and Isaac and Jacob and the great good men of the earth, and in the midst of them all and the theme of all their songs I shall see Jesus Christ, the crucified One."

So the large, loving nature with open-hearted abandon that attracted and won men was glorified. Empson Cory had grown into the affection of the people to a wonderful degree. His last year's work was his best. His last day's work on earth was sublime.

G. A. H.

### A Convert from Infidelity

Over against Mr. Ingersoll's sad career may be put such a remarkable conversion as has recently taken place in Toledo, O. On Sunday, July 23, a lawyer named M. O. Waggoner joined the United Brethren Church and the *Daily Blade* of the following day gives these interesting facts:

The circumstances surrounding his change of heart are interesting, and, in some respects, novel. Mr. Waggoner had for some time previous been struggling with the conviction of the fallacy of the position which he had taken in regard to religious matters. This conviction had so preyed upon his mind that he was on the verge of prostration. At the solemn hour of midnight, and all alone in his room, he arranged a complete religious service for a gramophone, of which he happened to be the possessor. The numbers which he successively placed in the machine consisted of hymns and Scriptural selections, including Praise God From Whom All Blessings Flow, the Twenty-third Psalm, and Rock of Ages, Cleft for Me.

"It was during the production of the last named hymn," says Mr. Waggoner, "that light came into my soul, and I felt the consciousness that my sins had been forgiven."

Mr. Waggoner is known as one of Toledo's brainiest lawyers and most forceful writers, and in the field of infidelity he has had a considerable following. His conversion to Christianity is expected to have a wide influence on those who have followed his teachings in the past. Although about seventy-four years of age, he is a remarkably well-preserved man, which is due in part, no doubt, to the fact that he has never used tobacco, liquor or coffee, and that he has followed strictly the laws of nature.

Mr. Waggoner has a complete library of works on infidelity. He says his books are the devil's works, and he proposes to place the entire library in front of the United Brethren Church and there reduce it to ashes. This is to be an event of the near future. Mr. Waggoner will not go into evangelistic work, as many converted infidels have done, but will labor quietly among his neighbors and associates to the end that all may see the light as he sees it.

The Lord is thy keeper. If men had only not left this article out of their creeds when they added all the rest, how changed the religious life of today would have been! how simple, how strenuous, how possibly heroic!—George Adam Smith.



## THE HOME

## The Body to the Soul

Said the body to the soul,  
You are Master, you control;  
Viewless, coming from afar,  
Mystery to yourself you are.

I, of earthly atoms made,  
Stand erect, am not afraid;  
Must forever, as I run,  
Cast a shadow in the sun.

All the worlds are turning round,  
We are strangers, outward bound,  
Down the roads we do not know,  
With our orders sealed we go.

You are awful in your might,  
Swift and strong, you feel delight  
In the movement of the years,  
In the splendor of the spheres.

Strange companionship is ours,  
Separate lives and mingled powers;  
You will conquer time and death,  
In my nostrils is my breath.

Can you tell me when we met?  
Know you where our bounds are set?  
Can you see the certain line  
Where we whisper "mine" and "thine"?

I, your comrade made of clay,  
Uncomplaining go or stay;  
Kiss your scepter, fear your frown,  
Own your right to wear the crown.

I have wasted 'neath the strain  
Of your unacknowledged pain;  
If dishonor touched your name,  
Cheek and forehead flushed with shame.

When you conquered grief or wrong,  
I have sung the victor's song;  
In your shining, love-lit hours  
I have wreathed myself with flowers.

Now more swiftly drop the sands  
Through the hour-glass in my hands,  
And more oft I hear you say  
I am but the hindering clay.

I arraign you, Sovereign Soul;  
I, the slave whom you control,  
Face you boldly; you have done  
Scarce your part beneath the sun.

He who made you made me too;  
In my face His breath He blew;  
In my veins, with art divine,  
Mixed the blood as red as wine.

Since His hands have fashioned me,  
I must unforgetten be;  
If you cause me needless pain,  
He will hear His dust complain.

Restless, wayward as the wind,  
You have suffered, you have sinned,  
Urged me onward in your pride,  
Beauty fleeing, rest denied.

Sovereign Spirit, back I throw  
Blame and failure; I shall go  
Unaffrighted to my place,  
Undishonored by my race.

You are lonesome, homesick, tost;  
You have learned what life can cost;  
Leaping upward like a flame,  
You will vanish whence you came.

Through my fibers I shall feel  
New sensations, I shall reel,  
Drooping earthward, be a part  
Of old Nature's peaceful heart.

Soul of mine, if e'er you pass  
Lake of heaven, as smooth as glass,  
Bend above it, you may see  
Some transfigured type of me.

—Ellen M. H. Gates, in *Harper's*.

## Fashion's Tyranny

"A woman has much to do with dress, and she must have because of her social relations," said a lecturer at Chautauqua recently, adding, "the influence of a mother upon her own children and the relation of a woman to her own husband are related to her capacity to express herself, her real self, in cloth and color." How many women, we wonder, regard dress in this light? And if the outer garments are indeed an expression of the inner self, what must be the mental and moral caliber of a modern woman arrayed for the street or the promenade in a top-heavy, gaudy hat, over-trimmed waist, ugly sheath skirt, almost skin-tight to the knees, trailing before and behind, and decked with ruffles and laces and plaitings, sometimes frayed and seldom too clean?

Few of the sex are courageous enough to be unfashionable. As long as women are in style what matters it if their clothes are unhealthy, uncomfortable and unsuitable? No arguments can prevail against the long, sweeping skirts, though they court danger, not only by reason of their filthiness, but because they deprive their wearers of the power to help themselves in case of a stumble or fall. Another modern instance of fashion's tyranny is seen in the choking stocks and linen collars, which spoil the beauty of any woman's neck, and are almost as uncomfortable as laced stays and tight boots.

And what shall be said of the waste of time and thought and money necessary for the endless frills and ribbons, cords and tucks, now affected by shopgirls on city streets as well as by society leaders at fashionable watering places, and of the moral effect of such extravagance and display? It seems to us there never was a time when women wore such loud costumes in public places and made such an exhibit of showy undergarments. Certainly Christians cannot but reflect how far we are from St. Paul's "modest apparel with shamefastness and sobriety" and Peter's "incorruptible apparel of a meek and quiet spirit."

## Two Days in a Boy's Summer

BY NATHAN H. WEEKS, CHICAGO COMMONS

## I. AT HOME

A hot summer morning in a crowded tenement house. From the pavement and the brick walls about rises, even in the early morning hours, a stifling heat. From uncleaned streets and neglected back alleys come noisome smells. Within the house the rooms are hot and close almost to suffocation. With all possibility of a breeze cut off by the adjoining buildings, hardly a breath of air penetrates the few narrow windows to the tenement within. The rooms themselves are untidy and not over-clean, yet these two rooms are home for the whole family.

As the sun rises higher the close house becomes unbearable. A boy rolls from the bed, where he has spent the night in feverish unrest; anything is preferable to this. Hastily he slips into his scanty clothing; unwashed and uncombed, he is ready for whatever the day may bring. Breakfast is hurriedly completed from the remnants of the meal eaten by the family earlier in the morning. Left standing on the table, the food has be-

come dry and unpalatable, but it has to serve for the late comer.

And now for some escape from the heat within. Outside he finds other boys with like purpose. But any escape is hard to find. The towering buildings offer the only shade, but they are like furnaces with the accumulated heat of preceding days. The only trees, or grass, or cool nooks are in the park, several miles distant—too far to walk on this hot day, and the dime for car fare is not at hand. So in the shade of the highest building the little group gathers to seek a relief that is not to be found under such circumstances. The morning passes slowly; noon brings the dinner hour, but with it comes no appetite strong enough to tempt one into the oven-like tenement. Afternoon is similar to the morning, varied, perhaps, by a stolen swim in the muddy, filthy river, where one has to stand guard while the others swim in order to give warning of the approach of a policeman.

Evening brings the only semblance of relief, when a stray breeze from the lake may penetrate as far as the tenement district. Now the day really begins for the boy. Mingling with the crowds which seek escape from the heat of the house he finds abundant fun and excitement. With a group of companions he joins in some game in a side street or starts out on the long walk to the park where, stretched on the grass, he enjoys the cool breezes from the lake. If there is money enough in the crowd he may even indulge in a boat ride. Back again at a late hour he still finds the street more inviting than the house, and continues there his play well into the night. At last, so wearied that he can sleep under almost any circumstances, he goes to his little hot room to get what rest he may before the sun shall drive him out for another day.

## II. AT CAMP

"Six o'clock! All up!"

At the words comes a scramble in the tents, as each boy strives to avoid being last out of bed, for the boy who is up last in each tent must clear out and sweep the tent. A run across the meadow and a swim in the creek and the day is fairly begun.

The swim finished, the boys return to camp for the work of the day. Some go for water, others for milk; one group helps prepare the breakfast, another sets the tables. With many helpers the simple meal is soon ready, and before healthy appetites even more quickly disappears. Then each turns to his assigned task for the day. The "breakfast boys" clear the tables and wash the dishes. The "last up boys" spread out the blankets to air and clear the tents, while the "camp boys" see that everything is neat and tidy about the grounds. Up in the garden some are hoeing out the weeds or picking the vegetables needed for the day. The "town boys" have already started for the village, a mile and a half distant, to get the mail and do the errands. Not until all the work is done is any one to have his play. An hour, however, generally finishes the tasks of the morning, and then for fun.

The creek immediately becomes the center of attraction. First of all a swim; then frequently another swim, and so the morning goes with several short swims

and games and sports between. Or perhaps it is a fishing excursion that is planned for the morning, or a trip of exploration along the creek, or a row up the river. Noon soon comes and with it more work for the "dinner boys" in assisting to prepare for the hungry crowd and in washing the dishes after appetites are satisfied. After dinner comes an hour in camp. Stretched out in the shade the boys read or play games or rest in preparation for further play. As soon as the word is given the boys are off again, with a shout, to the creek for another swim. Then as the afternoon becomes cooler a game of ball frequently fills in the time until supper.

Table-setting and dish-washing must again be repeated, this time by the "supper boys." While this is being done the others pick and prepare the vegetables needed for the morrow's breakfast and gather the wood for the evening camp fire. Work finished, the fire is lighted and all gather about for the vesper service. Several hymns, a few verses of Scripture with some explanation and application to our daily life together, a prayer, all joining in with the Lord's prayer afterwards, make up the simple service. Conversation, story and song fill the short time that elapses before, one by one, tired with the exertion of the day, the boys go to their tents for a long night of healthful sleep. The murmur of conversation soon dies away and the camp becomes quiet until the morning call arouses to another day of activity and pleasure.

### A Pussy With a Passion

BY MARY GORDON

What a cat treat we have had in *The Congregationalist* this summer! Truly the pussies have found their Boswell, who enters into their character and gives the gems from their lives. But cat life has incident and individuality in small New England towns as well as in Germany and Venice. I once knew a pussy from this class. Her name was Leteefy. She was thus christened by a friend who had lived in Syria and who told us that Leteefy was the Arab way of saying, "the graceful one." Never did a name better fit a body. We called her "Teefy" as a pet name. She was the most intelligent cat that ever went on paws, but of this and her other winning ways I am not now going to speak, because you will only say, "Pooh, that's nothing extra, ours is just like it."

But Teefy was unusual because she was a cat with a passion. That passion was hats and bonnets. It seized her at times as the drink passion seizes a human being. Then to get one of these articles of millinery, p'ay with it, gnaw it, and put her claws in the straw or lace and rend it, seemed to send her into a wild sort of ecstasy. A high peg on a hat-tree afforded no security to my head covering, if there was a string or a nail that hung down within reach of a spring from Teefy, and she would bound and catch like a circus rider.

If this strange passion had been kindled by birds and feathers alone, it would have been explicable, but though she preferred these she plainly found sufficient satisfaction in flowers, lace and even crape—anything that was on hat or bonnet would

inspire her. I still mourn a pretty white lace bonnet, trimmed with blue convolvulus, which I indiscreetly left upon the bed on return from church. Going back a few moments later to rescue it, I found Leteefy nested in it, the lace in tatters, and the convolvulus looking as if a hail-storm had struck it. One of our friends said she looked every Sunday when the family came into church to see which of us had her bonnet made over, feeling sure Teefy would not get through the week without a debauch.

It was only because we adored Teefy on account of those intelligent and winning ways of which I promised not to speak that we endured this tyranny. But there is a limit that not even the most spoiled child may pass with impunity. One evening my sister left open the door of a closet where were three bonnets safely housed in three tightly-covered band-boxes. Not more than half an hour later, as she again went to the closet, out flew Teefy so wild with excitement that her eyes fairly glared through the dark. Investigation showed the covers off of the three boxes, and destruction visited upon their contents. My bonnet had been so rent and flattened that I thought no bonnet was there as I put my hand in to seek it. My sister's had shared a like fate, and the black crape of our mother's had been mauled beyond recovery, while a good-sized three-cornered rent had been made in the crown through lining, buckram and crape.

Teefy knew what justice demanded in her case as well as we did, and fled our presence for the night. The next day no fond calling and no broomstick could prevail to make her come out from behind the kitchen stove where she hid her disgrace. The memory of her transgression was just as clear to her as was Eve's after she had eaten the apple. Her dejection was pathetic to see. Some one was unkind enough to remember that one of the birds she demolished the night before—a beautiful Syrian yellow bird—had been dressed with arsenic, and suggested that Teefy's depression had its cause in stomach rather than in conscience, but her biographer rejects the theory.

But Teefy's days were now numbered. Mother's wrath was up. She said: "Girls, I am not going to live in the house with that cat another single day!" and when mother set her foot down other beings beside cats had to mind. Our hearts cried out against the separation, and we felt we would gladly bring all the bonnets in the house and tuck them behind the kitchen stove for Teefy's delectation; but mother was judge and jury, and the sentence had fallen. A man and a bottle of chloroform were procured, Teefy dragged from her hiding place and taken on a reluctant walk to the woods, whence she never returned.

We have never had another cat. We buried our hearts with Teefy. As we look back on her career we are sure that hers was a case of transmigration of souls, that in her was embodied the spirit of some famous Paris milliner, seeking ever the materials which had been her joy in the former life.

The thing that crushes is to look on silently at the unalleviable pain of those we love.—*Henry Drummond.*

### Closet and Altar

*When He giveth quietness, who then can make trouble?*

Much depends upon the personal bearing of the believer. It is an argument to look upon some faces. Doubt is unrest; faith is repose. Doubt is trouble; faith is peace. All natures in real repose are restful, so Christ said to men, with an infinite meaning, "Come unto me." It was enough to touch his life, for he lived among the eternal realities. He thought in one world and spoke in another. He made men feel the presence of the things of which he testified.—*William J. Tucker.*

The bottom of the soul may be in repose even while we are in many outward troubles, just as the bottom of the sea is calm while the surface is strongly agitated.—*John Wesley.*

Everybody is so sorry for me except myself! For the same peace which will be yours in work will be mine in waiting.—*Frances R. Havergal.*

Birds have their quiet nest,  
Foxes their holes and man his quiet bed;  
All creatures have their rest—  
But Jesus had not where to lay his head.

What, then, am I, my God,  
Permitted thus the paths of peace to tread,  
Peace purchased by the blood  
Of him who had not where to lay his head?

Let the birds seek their nest,  
Foxes their holes and man his peaceful bed;  
Come, Saviour, in my breast  
Deign to repose thine oft-rejected head.

Come! give me rest, and take  
The only rest on earth thou lov'st—within  
A heart that for thy sake  
Lies bleeding, broken, penitent for sin.  
—*John S. B. Monsell.*

The offered rest is not for idlers. It is the weary and the heavy laden who are asked to come. For idleness there can be no rest because there is no contrast. Christ's gift is never freedom from all work, but freedom in that work which God has given us to do.

Though God has reserved to himself a liberty of afflicting his people, yet he has tied up his own hands by promise never to take away his loving-kindness from them.—*John Flavel.*

Keep thy heart free and lifted up to God, because thou hast here no abiding city.—*Thomas à Kempis.*

Lord Jesus Christ, who hast invited all who are weary and heavy laden, unto thee we come for rest. We ask not idleness or the putting away of earth's needful crosses and disappointments, but for thy presence and companionship in waiting and in work. Help us to take thy yoke upon us and to learn of thee. Prosper thou the work of our hands, so far as it shall be for thy glory and for our growth in holiness. Give us the peace of God which passeth understanding, and may our deep heart's gladness overflow in cheerful days. And when thou hast finished thy work in us and through us on the earth, take us to thyself that we may be partakers of that rest which remaineth for the children of God. And to thee, our Lord, the Giver of heart's rest, be praise forever more! Amen.



## Content

I never saw a sea-mew flit wet-breasted o'er the main;  
But home birds skim the daisy fields and splash upon the grain.

I never sailed the Arctic seas where frozen perils lie;  
My icebergs are but thunder heads piled in an August sky.

I never saw the phosphorus gleam where mid-night vessels pass;  
My ocean is a meadow green with fire-files in the grass.

—Martha Gilbert Dickinson.

## Children as Friends

BY ANNIE WILLIS McCULLOUGH

Childhood is so ineffable that we may unite all affections upon it.—Victor Hugo.

Probably nine-tenths of the people in the civilized world regard children as so many little animals, embryo men and women, dependents to be fed and clothed, kissed and petted, but standing on a very different plane—a lower one, too—than themselves. We are impatient that they know no more, tugging them along mentally with us, as so many times we hurry them in a walk, forgetting that the poor little steps are short and the tiny feet cannot keep up with our strides. We look down upon them mentally, forsooth, for no better reason than that we can look down upon their physical stature!

It does not occur to us to be companions with them, to mingle with them because it does us good, to make friends of them. And yet child friends are as dear and beautiful a source of inspiration as this old world affords. Their intuition is so keen that we know enough to look askance at the person whom all children instinctively shun. There is nothing that can account for this unerring instinct. It is not explainable, except as we recognize that the child knows no shams and is perfectly frank, and therefore instinctively mistrusts that which is not open and true. But whatever the instinct or its source, it is certainly a fact, as Oliver Wendell Holmes said, that "children are wonderfully sagacious in detecting their natural friends and enemies."

It is no small tribute to be chosen by children as a friend. Great men and women have felt this and expressed it in their lives as well as their words. The time-worn sentence of Charles Dickens, "I love these little people, and it is no slight thing when they, who are so fresh from God, love us," are as beautiful and as apt today as ever.

The ordinary parent, if fond and indulgent, pets his children and buys them everything they can possibly want. The stern parent is constantly drilling the child to be clever, obedient, and, above all, reverential toward such superior beings as parents. The intellectual parent makes endless sacrifices to educate and cultivate his children. But not common yet is the parent who values above everything the friendship of the child. A certain eight-year-old, when her father and mother were away, wrote them letters, all signed, "Your little friend." It was the prettiest idea conceivable, and meant daughter, companion and comrade, all in one.

And why should a child not be this? Childhood is not a mere offshoot, a fraction of the parent's individuality. A child

is a separate entity, a whole human being, an entire soul, with a distinct life to live. Wise old Charles Lamb, bachelor though he was, recognized this better than many parents do when he said: "Children have a real character and an essential being of themselves. . . . A child's nature is too serious a thing to admit of its being regarded as a mere appendage to another being, and to be loved or hated accordingly; they stand with me upon their own stock, as much as men and women do."

Just so surely as we do not make our children our friends they will grow away from us, not improbably above us. At any rate, they will not stay with us in companionship of spirit, though they may build themselves houses in our very gardens.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

## 65. PALINDROME

The road looks smooth while yet untried,  
For those who walk and those who ride;  
On either hand gates open wide  
To Bypath Meadow, close beside;  
It seems as if Creation gives the invitation:  
"Go as you please; indulge your natural inclination."

The dust grows deeper; ruts likewise;  
Green fields turn brown before our eyes;  
Those open gates, to our surprise,  
Prove to be toll-gates in disguise.  
On many a clod we trip us, nimble ones outstrip us,  
S\*P\*N\* W\* F\*L\* A \*U\*, A\*D \*A\*U\*A\* L\*F\*  
W\* N\*P \*S.

M. C. S.

## 66. CENTRAL DELETIONS

(Example: Texas, teas.)

By removing the central letter of: 1. A country in Europe, obtain to protract. 2. A kingdom of Asia, to temper by heat. 3. An island group of the Pacific, a Roman garment. 4. An European capital, an oil plant. 5. One of the United States, hair on the neck of a beast. 6. A Department of France, an indeterminate quantity. 7. A river of France, learning. 8. A town of the Netherlands, dextrous.

W. J. D.

## 67. NUMERICAL CHARADE

1-2-3

Graceful in a woman's hand,  
Moving like a fairy wand,  
Backward, forward, to and fro,  
Sometimes fast and sometimes slow,  
Such is FIRST, and oft it may  
Be noticed on a summer day.

6-4-5-7-8-9

I am rest. I signify  
Inert immobility;  
State of acting by mere weight—  
Motionless, inanimate.  
I can neither go nor come,  
I am equilibrium.

1 to 9

You will always find in WHOLE  
Something whimsical and droll;  
In one sense it may express  
Some curious oddity of dress;  
In another just as well  
Oddity of manner tell.

NELSONIAN.

## 68. AUTHORS

1. A certain weight and to fortify. 2. An exclamation and excavations in the earth. 3. A Negro and a greater quantity. 4. A fowl's stomach and a stream. 5. Any slender marine fish of the genera Belone and Tylosurus and real estate. 6. To believe and the upper part of the nose. 7. A wave and a fountain. 8. A sailor and a hollow body of metal.

W. J. D.

## 69. CHARADE

The lion FIRST in LAST, and so  
Was WHOLE from every human foe.  
NILLOR.

## ANSWERS

60. Ignis-fatuus.

61. Mast, winch, binnacle, sprit, wheel, fore-castle, bilge, compass, yard-arm, pump, prow, tiller, ratline, wales, block, spar, stern, bow, hold, capstan, deadeye, peak, hawser, poop, hatch, windlass, rigging, keel, keelson, cabin, truck, gangway, kedge, hatch, crane, sail, boom, stay. (Author's answer.)

62. Motor-car.

63. Memorandum. (M-em-o-ab-aye-en Dee-yew-em.)

64. Weal-thy.

Nillor, Middletown Springs, Vt., gave answers to 55, 57, 59; Helen, Newton, Mass., 55, 57; George B. Kilbon, Springfield, Mass., 56; B. E. A., Newport, R. I., 52; Abbie A. Tidd, Westboro, Mass., 57; Mrs. P. H. D., Springfield, Mass., 55, 59.

Answering Charles Jacobus's problem, L. W. Bisbee, Melrose, Mass., gives 61.68 rods as the diameter of the largest circle.

We can, if we try hard enough, get nearly as much suffering out of trifles not worth considering as Christian martyrs or heroes of Greek tragedy endured.—Mary Davies Steele.

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IS MANY TIMES TOO GAMY  
TO GIVE THE NICEST  
TASTE TO ALL GAME USE  
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## The Conversation Corner

**D**EAR CORNERERS: To begin with here is the letter of "another strawberry picker, who also pays tithes of the fruit of his vines, according to the Scripture"—which the Despot Foreman left out, two weeks ago, in order to make his column come out right. If D. F. had read the letter he would have seen that the boy did not pay his tithes "in kind," sending his berries or currants to be kept on the Foreman's desk—I would advise contributors never to do that!

HADLEY, MASS.

Dear Mr. Martin: We have been very busy with picking strawberries, but now currants and raspberries are ready to be picked for market. Please use the inclosed mite for the most needy object the Cornerers are interested in now. Sincere thanks for the Japan memorial stamp. I am very much interested in playing ball, next to collecting stamps.

GRATEFUL CORNERER.

The Japan missionary (see Corner, July 27) sent the boy the Memorial stamp, the grateful Corner boy sends his mite for "the most needy object," and I pass it over to the *O Hana San* scholarship, which has not received quite enough yet to start the Okayama orphan off to college. So the missionary gets back his kindly gift into his own land, also according to the Scripture! The Cornerers will remember that *O Hana San* is to go to Kobe College, about which they will find a very interesting account by Secretary Barton in the *Missionary Herald* for August. Isn't it pleasant to think that our Japanese "Flower girl" will soon be growing and blooming on the beautiful grounds at Kobe, under the training of those Christian teachers?

The school I have just now become greatly interested in is a summer school, not in Cambridge or Amherst or the Chautauquas, but at my own door. It is called a play-school—and that word *play* gives a different sound to "school" in the hot holiday season! While on the street the other day I was suddenly passed by a dozen of boys, running on the sidewalk as though for a race. They did not wear the great, black letter, covering the whole chest, indicating their athletic club, nor were they big enough for that. Then I discovered in their rear a gentleman on a bicycle, whom I recognized, despite his riding suit, as the superintendent of schools. He said, "You've got just one minute more, boys!" Then they put into double-quick, and I have no doubt reached the school-house on time. I learned afterwards that they belonged to the play-school and were on their way home from a swimming lesson in Pomp's Pond.

I determined to know more about a school that played like that. In going to the post office this morning I saw the same set of boys going into the schoolhouse and ventured to follow them. The superintendent was telling them the story of Sir Philip Sidney, and said that a hero was always a gentleman. I think that the real moral of his talk was to show the boys that something some boy had done was not worthy of a hero or a gentleman!

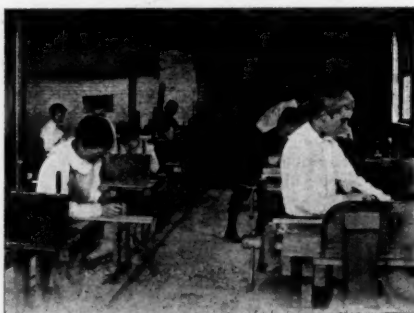
On the blackboards around the wall were different divisions of the school—*Sloyd, Music, Nature, Physical Training, Printing*, etc.—and under each the names of the boys who played under that division and the hour of their play for today. Before they separated, one of the teachers—there were two or three of them around, fine-looking college men—gave notice of a contest the nature class was to have on a certain day to see who would get the most specimens—bugs, butterflies and beetles, I suppose—and they were asked



"FOR THE MARK"

to vote how the division of "sides" should be made. They were to be gone all day, lunching on corn and potatoes roasted in a camp fire. They were asked to bring salt, but whether they were to forage for the corn and potatoes in the field where they camped I do not know—probably not, for that would not be heroic or gentlemanly!

I visited the sloyd room in the basement, with its ten benches furnished with tools, where the boys were making bats, traps, kites, targets, windmills, bows, insect



SLOYD WORK IN PLAY-SCHOOL

boxes, fly nets, fish nets, etc. In the nature room were the "specimens" they had caught, one variety being seen in bottles, in different stages of transformation, from the caterpillar to the beautiful butterfly. On a window stool was a box with glass sides, showing hundreds of bees in the process of making honey, a hole under the sash letting them in from their search among the flowers. On a blackboard were pictures of fishes to be copied by the boys in their note-books, with description, after these words:

Name. Place. Date. Length. Color. Back, Side, Fin. Home. Bait. No. caught.

In another room was the aquarium, one tank having running water for trout and perch, another with stagnant water (to

represent Squirrel Pond) for hornpout, tadpoles, etc. Two or three boys were printing, in a separate room, on a little job press. They propose issuing a paper before the school closes—which I hope I shall see! In the drawing-room a young lady was teaching little fellows to make charcoal sketches. I cannot tell it all, nor how, on my return from the office, I saw them in the yard having a game of baseball, though some were playing in the "archery department."

There were about forty boys, and the term is six weeks long. They pay fifty cents each tuition, the expense of the enterprise being largely borne by a charitable society of the town. I wonder if other towns have similar schemes for providing such healthy, instructive play for the boys. I am promised pictures of their play. If they come in time you will see them herewith.

Mr. Martin

### Corner Scrap-Book

(For the Old Folks)

LITTLE WHIMPY

The answers begin to pour in about the poem wanted by the Kansas lady (Aug. 10), and I will not wait for any more.

GREENLAND, N. H.

I inclose the poem "Little Whimpy," written from memory. It was published in the *St. Nicholas*, many years ago. I think the author was Mrs. Dodge. It used to be a favorite to repeat to an unreasonably fretful child when I was little, and I still find it useful on occasion when one of my own flock needs a stimulant.

Mrs. M.

DRAUGHT, MASS.

... I find the piece in a scrap book, copied from the *St. Nicholas*, with the initials, M. M. D.

MEDFORD, MASS.

... The poem is in the *St. Nicholas* for December, 1874, by Mary Mapes Dodge. It used to be read to me as a sort of lesson, when I was a child.

H. S.

The moral of the piece is so obvious that I add it entire, in the hope that it may serve as a "sort of lesson" to a new generation of wailing Whimpies!

Whimpy, little Whimpy,  
Cried so much one day,  
His grandma couldn't stand it,  
And his mother ran away;  
His sister climbed the hay-mow,  
His father went to town,  
The cook flew to the neighbor's  
In her shabby kitchen-gown.

Whimpy, little Whimpy,  
Stood out in the sun,  
And cried until the chickens  
And the ducks began to run;  
Old Towser in his kennel  
Growled in an angry tone,  
Then burst his chain, and Whimpy  
Was left there, all alone.

Whimpy, little Whimpy,  
Cried and cried and cried.  
Soon the sunlight vanished,  
Flowers began to hide;  
Birdies stopped their singing,  
Frogs began to croak.  
Darkness came, and Whimpy  
Found crying was no joke.

Whimpy, little Whimpy,  
Never'll forget the day  
When grandma couldn't stand it,  
And his mother ran away.  
He was waiting by the window,  
When they all came home to tea,  
And a gladder boy than Whimpy  
You never need hope to see.

L. M. M.



## Phases of Religious Experience

### XI. ENTHUSIASM\*

By Rev. A. E. Dunning

Two are worth more than twice one. In united interest, plan, effort, a power is generated which never is possessed by separate units. That is one reason why Christians are so often exhorted in the Bible to meet together and to unite in worship.

But this power which comes from union works ill as well as good. Single individuals would revolt in horror from lynching in which members of mobs have recently taken part in Southern States. Any voice that can make itself heard by an excited multitude is potent for good or evil. The greatest achievements of history have been wrought under the leadership of men who have spoken for God till they have kindled the zeal of the people and then have guided it in his name. Haggai was such a man. The outlines of his four sermons have been preserved in the Bible because they led a discouraged people to rise up and build the temple which united the nation for more than three centuries.

The second of these sermon outlines is before us. Fifteen years had passed since the foundations of the temple were laid by the pilgrims from Babylon. Their neighbors had interfered to stop their work. The central government of Persia had lost interest in it. The people had become absorbed in their own homes and farms. The business for which they had come back to their own land had been abandoned. Then the prophet Haggai challenged them for wasting their lives and showed them how they were doing it. His ringing words would apply to many men and women now: "Ye looked for much and lo, it came to little." The message stirred the people to repentance, and the two leaders, prince and priest, brought them to begin again work on the temple. Four weeks after that Haggai preached this second sermon, whose text was, **BE STRONG**. He gave four reasons why the people should be strong to do God's work. They are as potent for us today as they were then for the Jews. Here they are from the mouth of our God:

1. I am with you. What are obstacles to us when we have that assurance? Would you build again the living temple of God? What if the neighbors who do not want it built are more numerous than those who would support you? What if you are poor and have more than you can do to attend to your private affairs? What if public authority and common customs are against you? The returned Jews had all these obstacles. Yet as to Moses, to Joshua, as in every crisis in the history of his people, God said, "I am with thee." He renewed that promise to each generation till Christ left it as his final legacy—"Lo, I am with you always, even unto the end of the world."

Things which have seemed impossible have been grandly done under the inspiration of that promise. You cannot fail, if your motive is to serve God and you have the wisdom to know that he approves of your service. If you will set yourself to build up his temple in your community, you will succeed. Try it. Take up each day's task so that you may claim this promise, and you need not fear any obstacles.

2. I will keep my covenant. That promise was supported by a noble history to which Haggai no doubt appealed. The enthusiasm of the nation was kindled by reviewing its past. They said, "The Lord hath done great things for us, whereof we are glad." The nations wondered at their successes and said, "The Lord hath done great things for them."

The Bible is in our hands to make us strong to do great things for God. In it we see how God led his people through the Red Sea, drew

water for them from the flinty rock, drove out the nations before them, and made a highway for them through the desert. But he has never done so great things for his own as in this century and in this generation. Fifty years ago the gates of great nations were absolutely closed against the gospel. Today they are wide open. When we look at the change we are moved to say, "What hath God wrought?" Building the temple of God to fill the world with his glory today is hindered only by the unwillingness of his own people to work on it.

3. I will provide the means. "The silver is mine and the gold is mine, saith the Lord of Hosts." The cedars of Lebanon cost money, and yet more was required to transport their timber to Jerusalem and shape it for building. The people were poor. But God called only for consecrated hearts and willingness to do what they could. That is all that he calls for now.

A revival will come wherever men believe that God is ready to work with them, and where they go to work with confidence in him. Throughout the whole world his church will grow in numbers, unity, spirituality, in proportion as his own people use faithfully the means he has put into their hands.

4. I will crown the work. "The latter glory of this house shall be greater than the former, saith the Lord of Hosts." A far greater fulfillment of this prophecy has come to pass than either Haggai or his hearers foresaw. The Christ has come; he has become the corner stone of a new temple whose living stones are believers in him. It is growing to a perfection of glory of which the prophet did not dream. The work of those Jews was one step toward it. Our work is another step toward it, for we are rearing the living temple in which he dwells, whose consummation is nearer than we have believed. How it thrills our hearts to hear that in China and in India there are increasing multitudes who have come to understand that the hope for their nation lies in accepting Christ as their Lord; that in Japan and Egypt and Central Africa there are native men and women who are laying down their lives joyfully at the feet of the Christ; that Christian nations are coming to rule the world; and that their leaders, like our own President and the queen of England and the emperor of Germany and the czar of Russia, acknowledge Christ as King of kings and seek to learn from him the ways of righteousness and peace! Never so much as now did the service of faithful ones count for so much to bring in the golden age which lies, not in the past, but in the future. Let us take to ourselves anew the sure promises of God, and clasp hands afresh in the enthusiasm which will grow till the beatific hope is realized and the glory of the Lord shall fill the whole earth.

### Best Answers. VII.

For the next question for popular discussion we propose this, What has been your most rewarding experience during the summer? It will be seen that this question is broader than that of vacations only, which was recently discussed in our columns. The present question properly includes vacations, but is designed to have a wider range and to lead to the description of any influence of the summer that enriches one's life. It is desirable that replies should be kept within 200 words, and they must reach this office on or before Sept. 5. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to **BEST ANSWERS**, Care *The Congregationalist*.

### Current History Notes

Turkish finances are in an unusually precarious condition, if reports from Constantinople are authentic.

The Pennsylvania Republican State convention last week nominated men satisfactory to the State boss, Mr. Quay, and indorsed the Administration's policy in the Philippines.

In accordance with terms of a treaty signed in Washington last week, after Oct. 1 it will be possible to send parcels to and from Germany by post at the rate of twelve cents per pound.

China and Japan are drawing nearer to each other in self-defense against Occidental ambition—that is clear from what is happening now in Peking and Tokyo—but that an alliance has been consummated we doubt.

The conference of commissioners set upon securing uniformity of legislation in this country met in Buffalo last week, and considered among other things a bill intended to minimize differences of divorce legislation in the different States.

Mayor Jones of Toledo has announced his independent candidacy as governor of Ohio on a platform calling for State ownership of natural monopolies and advanced socialism. Profs. Graham Taylor and George D. Herron are announced as speakers in his behalf.

Attorney-General Knowlton of Massachusetts, just home from a trip abroad, tersely sums up considerable truth in his saying that the only way an English or an American lawyer can understand the procedure of the court-martial at Rennes is by standing on his head.

The formal resignation of his seat in the House of Representatives by Hon. Thomas B. Reed was tendered to the governor of Maine last week. "'Festus, I plunge' into the world of money-making," Mr. Reed may be imagined as saying. Whether later he will emerge in New York and national politics remains to be seen.

Concurrent with the enforcement of the new treaty rights of Japan over residents within her borders, an injunction was issued by the chief vicar or primate of the Buddhists of Japan, urging upon the lesser clergy and the laity strict obedience to the new spirit of liberty of conscience within the empire and abstention from all resistance to foreigners engaged in trade or religious propaganda. A similar injunction was issued by the chief prelate of the Shingon sect of the Buddhists.

Governor-General Brooke of Cuba is said to have suspended payment of the \$3,000,000, which was being given out to Cuban soldiers who surrendered arms used in the rebellions against Spain, because of overwhelming evidence of venality on the part of those who were recipients of our free will offerings. Honesty in money matters is a virtue which Spanish rule in Cuba made a lost art. The official statement of revenue receipts and governmental expenditures in Cuba since American occupation is gratifying, the receipts from all sources having been \$6,982,010 and the disbursements \$5,501,988 during the months from January to June, 1899.

Dr. Otto Von Schron, professor of pathological anatomy in the University of Naples, who ranks with Koch and Pasteur as a bacteriologist, announces that he has discovered that living matter, largely albuminous in character, takes the crystalline form, and, while still living and crystalline, obeys so many of the laws and manifests so many of the properties of inorganic crystallization as to leave no doubt whatever of its crystalline character. "If the discovery stands the test of criticism," says the *London Chronicle*, "it may ultimately result in recasting, to a greater or less extent, all existing views of life, of force and of the origin of terrestrial matter."

\*The Sunday School Lesson for Sept. 10. Text, Hag. 2: 1-9.

## LITERATURE

## BOOK REVIEWS

## NATURALISM AND AGNOSTICISM

Two comely volumes under this title, issued by the Macmillan Company, New York, comprise the Gifford lectures before the University of Aberdeen for the years 1896-98, by James Ward, Sc. D., LL. D., professor of mental and moral philosophy in the University of Cambridge. Though his special audience, and the limitations involved in separate periods of delivery through three years, may justify the author's modesty in disclaiming for these lectures the character of a systematic treatise, they yet must take rank with the most luminous discussions of a theme often shadowed with vast primal misconceptions. The aim is to discuss some assumptions of "modern science" usually set forth as tending to a materialistic, or at least a non-idealistic, theory of the universe, but which start with quietly involving such a theory. It is impossible here to present a discussion traversing so wide a field where verbal definition must be precise and discrimination must be penetrating; for it is the science of all our knowing as well as the science of all being that is dealt with. Only the general trend may be noted, the characteristic method hinted at and a few points indicated as specimens.

The change in the whole position and principle of "modern science" is sketched. The seventeenth century "naturalism," essentially a dogmatic materialism, is declared to have now given place to an agnosticism essentially skeptical in its refusal either to affirm or to deny the existence of spiritual beings or forces; thus the old materialism has passed into a crude and neutral monism which now seems about to lose its equilibrium, tending either to lapse back into the old materialism, or to go forward into spiritualism, or, as the author sometimes terms it, idealism: "Naturalism, we find, though rejecting materialism, abandons neither the materialistic standpoint nor the materialistic endeavor to colligate the facts of life, mind and history with a mechanical scheme." This semi-alliance with agnosticism cost naturalism its philosophical existence; its new principle led it toward a rejection of all reality, the realness of matter no less than that of mind. Now mathematics, dealing with abstractions—likewise mechanics so far as dealing with abstract quantities—can dispense with real things; not so with biology, whose materials are real and living. So this new mechanical naturalism, finding itself facing life and mind, was compelled to broach theories involving design.

The lectures at this and later stages subject to keenly critical analysis Herbert Spencer's leading theories, "conservation of mass," "conservation of energy," etc., admirably indicating his tendency to "confound abstraction with analysis," and then "to proceed with abstraction until he has no content left: the eliminated elements are then gradually resumed under cover of the principle of 'continuity.'" Note is taken of his immense leap as from one universe to another, from inorganic evolution to organic evolution. Other theories for passing a gulf first made impassable are dealt with—the proposal to replace "mechanical physics" by "energetics," Huxley's earlier "conscious automaton" theory, etc. The remainder of the work (Lectures XIV.-XX.), involving further keen analysis of the Spencian speculation, is given to showing "that the unity of experience cannot be replaced by an unknowable that is no better than a gulf between two disparate series of phenomena and epiphenomena," and that if—as is the present case—"materialism is abandoned and dualism found untenable, a spiritualistic monism remains the one stable position." Also, the long-trusted theism which presented God as an external mechanical artificer gives place to the view of him as the immanent Spirit.

The signs multiply that the battle which this work wages is practically won. If it were not,

then such a book as this might bring the decision. It is a superb specimen of philosophic controversy, clear in style, cogent, closely reasoned and persistent in tracking an opponent, yet notable for candor and breadth. It is well indexed, and the Preface and the Introductory Lecture (in so many books a hindrance to be carefully skipped) might even be serviceable as a separate issue. [\$4.00.]

## HASTINGS'S BIBLE DICTIONARY

The second of the four volumes of the new Bible dictionary, edited by Dr. James Hastings and his assistants, contains words from Feign to Kinsman, and includes the majority of the most important articles in the entire work.

The first volume was reviewed at length in *The Congregationalist* of June 23, 1898. The promises of the editors of this great work are being generously fulfilled. It is a satisfaction to turn to important topics and find them treated by specialists, who are well known for their ability and thoroughness. For example, Galatia is discussed by Prof. W. M. Ramsay, the author of *St. Paul the Traveler*; and the Epistle to the Galatians by Prof. Marcus Dods. Galilee and kindred subjects are treated by Dr. Selah Merrill, the American consul at Jerusalem; and articles requiring intimate knowledge of Syria by Dr. George E. Post and other professors of the Syrian Protestant College at Beirut. The article on Jesus Christ, by Professor Sanday, covers fifty pages, is one of the ablest in the book and is in itself a volume of high value. The majority of the writers in this volume are English, many of them connected with the colleges and universities of Great Britain. We note that the Free Churches are generously represented in the list of scholars, some of them being widely known. Examples are the fine article on the Epistle to the Hebrews by the late Dr. A. B. Bruce, and the one on Isaiah by Dr. George Adam Smith. American universities are represented by Professors Bacon, Curtis, Porter and Stevens of Yale, J. Henry Thayer of Harvard, Purves of Princeton and Price of Chicago. The preponderance of professors of Biblical exegesis, interpretation and theology is an indication of the character of the work, which is scholarly rather than popular. It opens lines of discussion in which the average Bible student is not usually interested, yet he will find abundance of material to which he will turn with eagerness. These volumes are far more than a dictionary. They are a treasure house of Scriptural biography, archaeology, ethnology and natural history as well as a compendium of theology. The work surpasses anything of the kind that has yet been issued, and ought to be in the library of every minister, while Sunday school teachers who can afford to possess it will have at hand a wealth of information about the Bible which till recently was beyond the reach of the average scholar. [Charles Scribner's Sons. \$6.00.]

## EDUCATION

Numerous reading-books, issued by the various publishers, illustrate the efforts now being made to interest and instruct the pupils of schools by means of original stories, extracts from famous authors and edited volumes of their prose and poetical works. Several specimens are before us. *Stories of Animal Life* [American Book Co. 60 cents], by Charles Frederick Holden, sometimes makes animals, birds and fishes talk, and sometimes talks about them, giving many interesting facts and incidents of natural history, which are calculated to kindle the ambition of children to pursue these studies further along the same line.

*Uncle Sam's Soldiers* [D. Appleton & Co. 75 cents] is a volume in the series of Appleton's Home Reading Books. Its author is Oscar Phelps Austin, and it is a story of the war with Spain in chapters of suitable length for reading. It tells how the army was organized, how soldiers live and march and fight and die. It gives valuable information about our army which the old as well as the young will be benefited by knowing.

*Cyr's Fifth Reader* [Ginn & Co. 80 cents] is by Ellen M. Cyr, the author of a series of Cyr's readers. It is a volume of selections including history, biography, sketches, essays, fiction and poetry. Each selection is prefaced by a sketch of the author. There are a number of attractive portraits and other illustrations. The selections and their arrangement evince much skill in appealing to young minds and opening doors to views of further knowledge.

*Tennyson's Princess* [25 cents] is one of the Cambridge Literature series issued by B. H. Sanborn & Co. The series is under the supervision of one editor. This volume is edited by Prof. L. W. Smith, contains a brief sketch of the life of Tennyson, an introduction to the poem, suggestions for study, a glossary and notes. It is well bound and of convenient form.

The American Book Company issues a series of mathematical books by Dr. W. J. Milne, president of the New York State Normal College. The first is *A Grammar School Algebra*, the second is *Plane Geometry*, the third includes the second and adds a course in *Solid Geometry*. This series aims to present the elementary facts of mathematical science in such form as to awaken the student's interest in the processes and lead him to further study. The author follows methods of his own, which have been tested by experience and approved by teachers.

## RELIGIOUS

The reaction from rationalism is having a healthy tendency toward rehabilitation of the standing of the emotions and the will as factors in religion, in education, in practical life. *The Victory of the Will* [Little, Brown & Co. \$1.50], by Victor Charbonnel, until recently a French Roman Catholic, is a welcome addition to the literature which testifies to this reaction. It is full of consoling optimism. Its mysticism will allure those who have the requisite imagination to appreciate it. In so far as it is autobiographical it is valuable as a reflection of a movement now under way in France which seems likely to attain great proportions and have much to do with transforming the spiritual temper of the French people. For the defection of M. Charbonnel was but the forerunner of scores of other priests, and the founding of a journal which has already gained a large circulation among the dissatisfied or alienated laity. The translation of this book by Miss Emily Whitney is excellent, and Miss Lillian Whiting contributes an introduction, interesting as testimony to her intense interest in spiritual themes.

## BIOGRAPHICAL

*The Mirror of Perfection* [L. C. Page & Co. 75 cents] is an ornate yet inexpensive first American edition of the biography of St. Francis of Assisi by his dearest friend and disciple, Brother Leo, the same being a Latin manuscript recently discovered by Paul Sibatier, the best modern biographer of St. Francis, and translated into English by Sebastian Evans. Those who have come under the spell of St. Francis will covet this work of devout love by one of his disciples, and will profit by its quaint and illuminating picture of the type of Christian discipleship which St. Francis, best of all men of the mediæval church, presented.

Rev. H. H. Scullard of Bedford, Eng., has printed in a tasteful form his lectures on *John Howard* [Beds. Pub. Co.]. Howard, the famous philanthropist, was a Free Churchman, a fact which too often is forgotten. Therefore his history is of greater interest to Congregationalists. Mr. Scullard's lecture is a thoughtful and entertaining portrayal of his character and life and the book is illustrated freely with pictures bearing upon Howard's history. It should find readers on this side the ocean.

## MISCELLANEOUS

Miss Katherine E. Conway, of *The Pilot*, has brought together in book form her fourth series of helpful talks to youth, under the



title *Bettering Ourselves* [Pilot Publishing Co. 50 cents]. They are pre-eminently sane and sympathetic, just the sort of literature that one would do well to give to thoughtful, aspiring young folks dependent upon others for counsel and unable to find it readily within their own home circle.

If one would know of the rottenness of the municipal government of the second city in size in America he should read *Chicago, Satan's Sanctum* [C. D. Phillips & Co], by L. O. Curron. American citizens ought to know enough about it to be roused to cleanse these Augean stables. Those fools who visit great cities "to see the seamy side of life" may find in this book some warnings which will be of value to them. But as we have read these pages, with their descriptions of the bestial depravities in which such multitudes take delight, we could but sympathize with Mark Twain who says that after some studies in human life he has wished he were with Noah in the ark, and had an auger.

## NOTES

— An opportune book will be Dr. J. M. Buckley's forthcoming volume, *Christian Science and Other Superstitions*.

— Two volumes of letters by Robert Louis Stevenson, edited by Sidney Colvin, are to appear next month.

— A biography of Admiral Dewey, chiefly a character sketch, by ex-Minister to Siam John Barrett, is forthcoming.

— Kipling has acquired the British copyright of Departmental Ditties, and will suppress certain of them in any future editions which may be issued.

— Mr. Walter H. Page, until recently editor of *The Atlantic* and formerly editor of *The Forum*, will be editor-in-chief of the projected Harper-McClure Encyclopedia.

— Houghton & Mifflin are about to begin the publication of a series of inexpensive books for educators and pupils, to be known as the *Riverside Art Series*. Miss Estelle Hurll will edit them. No. 1 will be on Raphael.

— Dr. A. E. Winship will begin a series of about twelve articles in the *Journal of Education*, 3 Somerset Street, Boston, Sept. 14, upon the study of the contrast between The Jukes, as studied by R. L. Dugdale of the New York Prison Commission, and his own study of the family of Jonathan Edwards. Mr. Dugdale studied 1,200 of the Jukes; Dr. Winship has studied 1,400 of the family of Jonathan Edwards.

— Congregationalists have reason to be gratified at the fertility and richness of our leaders' product in literature, judging it by the announcements of the publishers for the coming season. Presidents Hyde and Hazard of Bowdoin and Wellesley, Professor Gilbert of Chicago Seminary, Drs. Gladden, Munger, Bradford, Griffis, and Rev. Frank S. Child, are all to publish new books soon. Dr. Munger's life of Horace Bushnell has been long anticipated. Dr. Gladden's title—*What Is Left of the Old Doctrines*—assures his admirers of timely consideration of some controversy-provoking themes. Professor Gilbert, following up a line already pre-empted by him, will write on *The Revelation of Jesus, a Study of the Primary Sources of Christianity*, and President Hyde will describe *God's Education of Man*.

## BOOKS OF THE WEEK

*A. I. Bradley & Co. Boston.*  
*THE WHISTLE IN THE ALLEY.* By E. A. Rand. pp. 269. \$1.00.  
*FRANK HARDINGE.* By Gordon Stables. pp. 352. \$1.50.

*F. H. Revell Co. Chicago.*  
*THREE TIMES THREE.* By Mrs. G. R. Alden (Pansy), Faye Huntington and others. pp. 123. 50 cents.

*MISSIONS IN EDEN.* By Mrs. Crosby H. Wheeler. pp. 193. \$1.00.  
*FOR CHRIST AND THE CHURCH.* By Charles M. Sheldon. pp. 42. 30 cents.  
*THE SHEPHERD PSALM FOR CHILDREN.* By Josephine L. Baldwin. pp. 63. 55 cents.

*FAIRY TALES FROM FAR JAPAN.* Translated by Susan Ballard. pp. 128. 75 cents.  
*WHERE HE IS.* By Cleland B. McAfee. pp. 43. 25 cents.

*Harper & Bros. New York.*  
*THE WAR WITH SPAIN.* By Henry Cabot Lodge. pp. 276. \$2.50.

*THE GULISTAN OF SA'DI.* Translated by Sir Edwin Arnold. pp. 221. \$1.00.

*PRUE AND I.* By George William Curtis. pp. 223. 50 cents.

*NOTHING TO WEAR AND OTHER POEMS.* By William Allen Butler. pp. 241. \$1.75.

*A PRINCE OF GEORGIA AND OTHER TALES.* By Julian Ralph. pp. 162. \$1.25.

*Eaton & Mains. New York.*  
*HONEY FROM MANY HIVES.* Gathered by James Mudge. pp. 331. \$1.00.

*Hinds & Noble. New York.*  
*MANUAL OF PSYCHOLOGY.* By G. F. Stout, LL.D. pp. 643.

*Westminster Press. Philadelphia.*  
*REPORTS OF THE BOARDS OF THE PRESBYTERIAN CHURCH TO THE GENERAL ASSEMBLY, 1899.*

*MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, 1899.* pp. 837.

*University of Chicago Press. Chicago.*  
*ANNUAL REGISTER.* July, 1898-July, 1899. pp. 501.

*THE PRESIDENT'S REPORT, 1897-98.* pp. 261.

*Curtis & Jennings. Cincinnati.*

*INDIVIDUALITY.* By Rev. J. L. Scoy, D.D. pp. 303. \$1.00.

*PERFECT HAPPINESS.* By Rev. H. T. Davis. pp. 224. 90 cents.

*THE LIFE OF THE SEVENTH EARL OF SHAFTESBURY.* By Jennie M. Bingham. pp. 289. 90 cents.

*THE CHRISTIAN LIFE.* By Borden P. Bowne. pp. 152. 50 cents.

## PAPER COVERS

*Bureau of Statistics of Labor. Boston.*

*JULY LABOR BULLETIN.*

*SUNDAY LABOR.* Horace G. Wadlin. pp. 99.

*Cassell & Co. New York.*

*A MIDSUMMER NIGHT'S DREAM.* By William Shakespeare. pp. 192. 10 cents.

*Trustees of Boston City Hospital. Boston.*

*THIRTY-FIFTH ANNUAL REPORT.* Feb. 1, 1898 to Jan. 31, 1899 inclusive.

*Kansas State Agricultural College. Manhattan.*  
*BULLETINS.* Nos. 86, 87, 89.

*Kegan Paul, Trench, Trubner & Co., Ltd. London.*  
*PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.*

## MAGAZINES

July. *WRITER*.—SOUTHERN WORKMAN.

August. *YALE REVIEW*.—FORTNIGHTLY.

September. *ATLANTIC*.—ST. NICHOLAS.—OPEN CHURCH.

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Sept. 10-16.* An Early Christian Endeavorer. 2 Tim. 3: 10-17.

Beautiful, indeed, seems to have been the relationship between Paul and Timothy. The older man was particularly fond of the younger, longing for his welfare and leaning upon him for personal service. The younger man looked up to the older as his father in the faith and as his guide in spiritual things. It is a great thing to establish some such intimacy between younger and older Christians. Happy the boy who has a hero! To find him he may not go back to Bible times. Perhaps a Christian knight like Gordon of Khartoum, or a missionary martyr like Livingstone, appeals to him, and he says to himself, "That man shall be my master in Christian living and serving." It is a good thing, too, if one can find his hero in the circle of his own church acquaintances, or within the confines of the town in which he lives. It ought to be a sobering thought to those of us who are older in the service of Christ that there may be boys and girls growing up in the Sunday school or in the Christian Endeavor Society who are disposed to look to us as guides, to make us their heroes, provided we are worthy of such an honor.

Yet sentimental devotion to an older person, a disposition to magnify his virtues and minimize all his faults, is a poor substitute for Christian hero worship. Paul exhorted Timothy to follow him in certain particulars, not merely in his teachings, but in his conduct, purpose, faith, long suffering, love, patience and sufferings. Paul is more anxious to have his son in the faith imitate him in distinctively Christian qualities than to attach himself to him personally, or to imitate his teachings. We are to help one another both in and out of the Christian Endeavor Society in exemplify-

ing those traits and that spirit which characterize the disciple of the perfect Man.

Paul dwelt at length upon Timothy's godly inheritance. It counted for something in his eyes that the young man had been well trained, that he had a moral capital to start with upon his Christian career. Any youthful Endeavorer is to be congratulated who has learned to pray at his mother's knee, who has gone hand in hand with his father to the house of God, Sabbath after Sabbath, who has grown up in the happy and serious atmosphere of a Christian home. He ought to be all the better man because these influences have been about him. Most of us need no better proof of the reality of Christianity than the lives of our fathers and mothers. We may travel far and wide, we may search through learned books, but we are not likely to discover any better argument for religion than what it has done for those who have prayed for us and watched over us from our infancy. Every thoughtful person as he comes to years of maturity is forced to establish his own faith on personal experience, but the longer a man lives the more grateful he is for the bent toward Christianity acquired from his parents. He who talks lightly about allowing children to grow up with no prejudice for or against Christianity might as well argue for keeping them free from prejudice touching cleanliness or education of any sort.

Paul's last words in the passage cited refer to the completeness of the man of God. Are we anxious to be complete Christians. Is there no danger of one-sidedness? We leave uncultivated certain powers. We overlook certain fields of service. We give up the effort to acquire certain graces and think we will atone by displaying other virtues, particularly those which come easily to us. But the Christian ideal is one of completeness. Christ won the world quite as much by the symmetry of his character as by its beauty. In his helpful little book entitled *What Shall We Think of Christianity?* Prof. W. N. Clarke holds up this idea for the Christian of today: first a realization of the unseen world; second, a mind open to all truth; and, third, an overflowing heart of sympathy.

## NOTES BY THE WAY

German Endeavorers have 22 Congregational societies in America.

The Rhode Island Union plans an excursion and rally, Sept. 9, the rally to be held in Bristol.

Few conventions have been more widely reported than Detroit, '99. The echoes are still echoing.

An "Old People's Meeting" has served to bind the long-time members of the church to the later. Carriages were provided for the aged and infirm.

Two hundred and fifty pounds of reading sent to Sparta, Tenn., is the recent record in circulating good literature made by the South Society, Concord, New Hampshire.

The International Council, to be held in Boston, Sept. 20-28, will not omit due attention to the young people. The service scheduled for the evening of Sept. 26 at Tremont Temple is for them especially. Addresses will be given by Rev. Drs. C. H. Patton and C. E. Jefferson, and Rev. C. S. Horne of England.

## The Church Prayer Meeting

*Topic, Sept. 3-9.* Prayer for the International Council. Pa. 67; 2 Tim. 2

That it may be harmonious and spiritually-minded, may make most of opportunities, may promote Christianity everywhere.

[See prayer meeting editorial, page 271.]

*Missionary Topic: Educational Aspects of Missionary Labor.* Isa. 52: 1-15.

[See editorial comment in issue of Aug. 24.]

God has delivered yourself to your care, and says: I had no one fitter to trust than you. Preserve this person for me such as he is by nature—modest, beautiful, faithful, noble, tranquil.—*Epictetus*.

## A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. O. S. Davis, Springfield; H. L. Bailey, Middletown Springs

### The Original Thirteen

Congregationalism was the first and chief religious influence in the settlement of Vermont, and prior to the Declaration of Independence in 1776 thirteen churches had their beginning, all in the Connecticut Valley, except two on the western side of the mountains.

The first, that in Bennington, had its origin in the Separatist movement which followed



DR. ASA BURTON

the preaching of Whitefield and the Great Awakening about the middle of the last century. It was organized in 1762 by the Union of the Separatist churches from Hardwick and Sunderland, Mass., with the addition of members from the church in Newint, Ct. They chose as pastor Rev. Jedediah Dewey of Westfield, Mass., which church also was merged in the Bennington church in September, 1763, Mr. Dewey becoming pastor of the consolidated body. Frequent and numerous additions were received, and a revival occurred in 1765. But the extreme views of the Separatists as to methods of finance and "the civil magistrate's coercive power" precipitated an unhappy controversy which proved impossible of settlement except by a redrafting and voluntary renewal of covenant. The strength of the church, however, appears in its continuous growth in numbers and controlling influence in the community. Following Bennington the church in Newbury sprang up in the east central part of the State on the Connecticut. Here, and across the river at Haverhill, N. H., was the first settlement in the Connecticut Valley north of Charleston, begun about 1762. The first preaching was in the fall of 1763 by Rev. Silas Moody, and the following year Rev. Peter Powers began labor, organizing a church of members from both sides the river. Mr. Powers was called to the pastorate by vote of the town, and the installation took place at Hollis, N. H., in 1765, the candidate preaching his own installation sermon. The joint arrangement with Haverhill continued a number of years, and Mr. Powers acquired a wide reputation in this region.

Next came the church in Westminster, organized in 1767, of nine male members in a population then numbering at least 300. The same day one of its members, Jesse Goodell, was ordained pastor, and the little band was soon increased to forty. Mr. Goodell's ministry closed abruptly within less than three years, and his successor, Rev. Joseph Bullen, was ordained in 1774. Under his ministry the church doubled its membership and gained steadily in influence in the community.

The "Church of Cornish and Windsor" was organized at the former point in 1768, and Rev. J. Wellman of Sutton, Mass., was installed as pastor. Four of the ten members were residents of Windsor, and the pastor's labors for five years were to be one third for the people of Windsor, who paid that proportion of his salary. In 1774 eleven members received letters of dismission to form a distinct organization at Windsor, both churches, by tacit agreement, afterward bearing the same date, and a deacon in the original church holding the same office in the Windsor church after the separation. In 1776 a revival occurred which added twenty members.

It is quite certain that the church in Gullford was organized in 1767. By certain conditions of the charter the settlement of the town was so rapid that it soon became the most populous in the New Hampshire grants. The religious elements, however, were not homogeneous, and the church did not have a proportionately vigorous life. Rev. Abner Reeve of Brattleboro labored a part of the time after 1769, and Rev. Ebenezer Gurley was ordained pastor in 1774. He died suddenly in office, in 1776, at the early age of twenty-nine, his loss being a serious blow to the prosperity of the church.

Brattleboro church came into being in an irregular way, not long after that in Gullford and approximately in 1770. An agreement, or "covenant," combining both civil and ecclesiastical functions, the subscribers to which were known as "covenanters," was its only constitution and Rev. Abner Reeve was made pastor by civil contract. Invited, with others, to a council in Rockingham in 1773, the standing of the church and of its minister was first investigated and authoritatively recognized by that council, thus establishing for Vermont the twin pillars of Congregationalism, independence and fellowship.

The First, or North, Church in Norwich was organized in 1770, and Rev. Lyman Potter became pastor in 1775. It was for nearly fifty years the only church within the limits of the town.

Amidst great looseness of belief and practice among the early settlers of Thetford occasional preaching was enjoyed after 1770 in connection with Lyme, N. H., and in 1773 a church of eleven members was formed under the labors of Rev. Clement Sumner. Of lax and erratic views, he formed the church upon the basis of the "half-way covenant," and, becoming obnoxious to the sentiment of the town at the beginning of the Revolution, by open sympathy with the Tories, he abruptly abandoned his charge, leaving the field desolate and the church almost extinct. After the settlement of Dr. Asa Burton, however, in 1779, there was a total change in the moral aspect of the community and the church advanced to a foremost position in the State. Dr. Burton was a theological teacher and author of the "taste scheme" as opposed to the "exercise scheme" of Dr. Emmons.

The church in Rutland, now West Rutland, was organized in 1773 by Rev. Benaiah Roots, who, with others, had arrived the year previous from Simsbury, Ct. The original members numbered fourteen, of whom ten were males and four were from out of town. At first settled for only five years Mr. Roots continued to officiate until his death, but in the first ten years only six additions were received.

"The church of Rockingham and Chester," of twelve members, was organized in 1773, and one of its members, Rev. Samuel Whiting, was installed pastor the same day. Worship was divided between the two towns for five years, after which an amicable separation took place, two churches thereafter being recognized bearing the same date and Mr. Whit-

ing continuing pastor at Rockingham. The original building when 100 years old was repaired and restored by the town, and is the only such old time structure in the State which retains its original form.

In 1774 a church was formed in Newfane, over which Rev. Hezekiah Taylor was ordained pastor. His faithful ministry of more than a third of a century contributed largely both to the growth of the church and the general prosperity of the town.

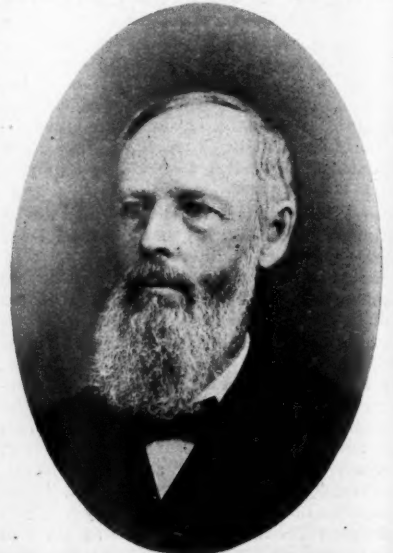
The church in Weathersfield, organized in 1775, had not a vigorous life and remained several years without a pastor or the administration of ordinances.

The difficulties which these early churches were called to encounter and the problems they successfully solved, apparently insignificant now, were yet vital in the evolution of our polity and abidingly influential in the civil structure as well as in the social and educational forces of the State. A. W. W.

### Quarter-centennial at Strafford

Strafford has just seen the close of the twenty-fifth year of Rev. Henry Cummings's pastorate in that place. Church, townspeople and summer residents joined heartily in a movement to celebrate this anniversary. The preparations for the observance were for a time necessarily shadowed and delayed by the illness of the pastor, who had been severely injured in a carriage accident. He was able, however, to attend the exercises and received at a public reception given July 21. Sincere and appreciative informal addresses were made by various members of the parish, and greetings were read from neighboring ministers and friends unable to be present. During the evening Mr. Cummings was presented with 200 shining dollars in commemoration of the "silver anniversary."

The results of this quarter-century of service show the faithfulness and efficiency of the



pastor. The church, though not large, having only sixty resident members, is active and self-supporting and gives liberally to missions, both home and foreign. The lately deceased Justin Morrill, Vermont's oldest senator, was for years a regular attendant during the summer months and aided by his interest and generous support. Mr. Cummings, like so many ministers in country parishes, has acted as missionary as well as settled pastor, and, aided by his daughter, has extended the work of the church into outlying districts. He has always taken an active interest in the church work of the State, regularly attending the meetings of association or conference, often



at an appreciable sacrifice of time and strength. His pastorate is the longest in the county. Dr. Hardy's of Randolph comes next, his twentieth anniversary having been celebrated recently.

Henry Cummings was born in Royalston, Mass., Sept. 12, 1823. He fitted for college at Westminster Academy, going thence to Amherst, where he graduated in 1847, then to Andover Seminary, graduating in 1850. His first pastorate of any length was in Newport, N. H., where he preached fifteen years. He was then called to Rutland, Mass., and remained there seven years. In July, 1874, he was called to Strafford and was installed a month later. Mr. Cummings was married Sept. 9, 1851, to Mary A. Beaman of Princeton, Mass. Of the five children, two sons and three daughters, one son is preaching in Thompson, Ct., and two of the daughters have gone as missionaries to South Africa. One is a pastor's wife there and the other holds a responsible position in Huguenot College, Wellington. The other son and daughter are in Strafford.

M.

### Activities in Union Conference

Two churches in Union Conference sought last year to meet the problems which fall naturally to the church in towns where a Young Men's Christian Association cannot be supported. Bellows Falls, which has assumed the leading place in the conference under the aggressive leadership of Rev. J. H. Reid, organized a Men's Club last autumn which maintained very successful meetings during the winter, closing with a banquet and address by ex-Governor Dillingham of Waterbury. Ludlow also organized a Young Men's League, which was equally prosperous and which has been continued informally into the summer by means of a long bicycle trip through the White Mountains under the leadership of the pastor, Rev. A. V. Bliss. Now both pastors are planning to continue the work through the coming winter. Both have been obliged to face the problem raised by young men from other churches seeking membership, but danger has been successfully averted. Mr. Bliss is about to publish a small catechism which will be specially full in its treatment of the Christian life. It is largely in Scripture language.

An interesting experiment in the line of a book exchange is just being successfully concluded in Black River Association, which includes practically the ministers of the conference. The association instructed its scribe to purchase an approved list of books for monthly exchange, which were put into circulation during the winter. The first round is now nearly completed. The cost has been about \$1 for the privilege of reading eight books, besides which each member will receive a volume at the final settlement. The incidental cost of transportation has varied according to the location of each member, but it has not been over forty cents. The books have also furnished material for discussion at the meetings of the association. The results of this enterprise warrant its recommendation to associations of ministers who are far removed from libraries and wish to keep in touch with recent literature at small cost. It simply involves considerable work in arranging the most economical path of exchange and in starting the books into circulation.

The church at Londonderry has been filled by Rev. W. H. Wood. Weston is to celebrate its centennial Sept. 5. It is now under the care of Mary L. Barbour, one of the efficient women workers whom Secretary Merrill has so successfully employed in Vermont. The two Weathersfields are registering a healthy growth under the care of Rev. V. H. Deming. The churches in the conference are all manned and are to hold their annual meeting in Chester, Oct. 3, 4.

O. S. D.

A criticism made upon one State delegation to the International Council was that it is

composed wholly of ministers. Vermont's delegation may be classed as educational. Among its five members it includes two college presidents, an ex-professor and the principal of a school, the pastorate being represented only by the fifth name in the list.

### The Monument at Peru

The corner stone of a monument to Gen. John Stark was laid at Peru, Aug. 7, on the approximate site of his last camping ground before advancing over the Green Mountain ridge to Bennington. From the clearing where the stone stands, 2,300 feet above the sea level, there is a view of a large part of the route taken during the line of march from Charlestown, N. H. (then known as "No. 4," from its designation in the grant from Massachusetts Bay Colony), to Bennington, Vt. Near the monument is the spring, still in use, from which the general and his men obtained water the night of Aug. 6, 1777. The stone itself is an obelisk twenty-three feet high, built of Vermont granite quarried at Woodbury.

Dr. Reuben Bigelow Burton, grandson of Reuben Bigelow, one of the first settlers in Peru, has been from the first one of the most active in forwarding the erection of the monument. His address on the occasion of laying the corner stone gave as his reason the desire that this memorial of a great deed might have a distinct educational effect on the children who grow up in the vicinity.

The character, and especially the church history, of Peru has shown from the first the stamp of the men settled there when General Stark and his men passed through. Its single church, the Congregational, has been greatly depleted and pays but a small salary, yet from the day of its birth it has kept its independence and has held the attendance of all but a few families in the neighborhood. Church and community show also the influence of such men as Rev. Asa F. Clark, who served two terms there and gave an impetus to the intellectual as well as to the spiritual life of the place. During his time and since several young men and a few girls have felt the need of a broader education than they could obtain at home and have gone from the hill town to college. The present pastor, Rev. C. B. Atwood, has yoked a neighboring field with his own, and every Sunday, winter and summer, takes a twenty-four mile drive over the hills to serve a small mission church.

The erection of the monument has proved the entering wedge in a movement for advancing the interests of the town. A development society has recently been formed whose immediate object is to make known the natural advantages of Peru as a summer resort.

CALEDONIA.

### Among the Churches

WILLISTON.—There seems to have been some misunderstanding concerning the relations of the Congregational and Methodist churches in this place, judging from letters of inquiry prompted by the account printed in *The Congregationalist* of June 22. Each of the two churches maintains its own organization, Rev. William Crawford, Methodist, ministering to both. Union services are held at the Methodist house on Sunday morning, followed by the Sunday school, and at the Congregational house in the evening, where also the mid-week service is held. The two churches are prospering in mutual fellowship and confidence.

GREENSBORO.—The pastor, Rev. P. B. Flak, has been assisted during the summer by visitors camping at the lake. Among those who have preached Sunday mornings are: Rev. F. E. Dewhurst of Indianapolis, Prof. F. E. Woodruff of Bowdoin College and Rev. P. M. Snyder of Burlington. The community has been deeply stirred by the drowning, Aug. 16, of Rev. H. L. Veazy, pastor of the Universalist church, St. Johnsbury, and his fiancée. At last reports the bodies had not been recovered.

BRATTLEBORO.—West. Rev. J. H. Babbitt returns from his three months' trip to visit his son in Honolulu, and holds preparatory services for the communion the first Sunday in September. Mrs. Babbitt accompanied him. Letters descriptive of

the trip and the conditions in the islands have appeared in the Vermont *Phoenix* during his absence.

SHERBURNE.—Rev. William Hazen closes two and a half years' work with this church in September preparatory to going upon a foreign mission. Previous to Mr. Hazen's coming the church had only student supplies during the summer, regular services being maintained the rest of the year by reading sermons.

STOWE.—Last Friday evening the C. E. Society gave an ice cream social and short musical program. Enough money was raised to pay off a small debt of the Sunday school and increase the society's contribution to the American Board. The pastor, Rev. C. P. Emery, will take his vacation in Maine in September.

GUILFORD.—The field has been supplied several years past during the summer season by students from Bangor Seminary. Mr. H. D. French of the Middle Class closed work Aug. 20.

Among the pastors who have been attending the Northfield Conference are: Rev. Messrs. M. L. Severance of Bennington, C. H. Peck of North Bennington, Hervey Gulick of Charlotte, H. J. Kilbourn of Bradford, G. W. Patterson of East St. Johnsbury and W. C. Clark, recently of South Hero.—Rev. C. E. Hitchcock and family of Benson are about to take a month's vacation in their native State, Ohio.—Rev. Ralph Gilman, the evangelist, is to hold a series of meetings in Chelsea, beginning Sept. 16.—The Guildhall edifice has lately received a heavy coat of paint, for the first time in 45 years.

### Program of the International Council

BOSTON, SEPT. 20-28

Wednesday P. M., Sept. 20. Organization. Roll-call. Address of welcome, Samuel B. Capen. Evening: Reception of the Governor of the Commonwealth and the Mayor of the City. President's Address, Pres. James H. Angell.

Thursday A. M. Fundamental Principles in Theology, Dr. George Harris. Message of the Old Testament for Today, Prof. F. O. Porter. Afternoon: The Historical Method in Theology, Dr. Geo. F. Fisher. Theology, the Order of Nature, Rev. Prof. Alexander Gosman. The Evangelical Principle of Authority, Dr. P. T. Forsyth. Evening: Sermon, Frin. A. M. Fairbairn.

Friday A. M. The Christian Idea of the State, Mr. J. Compton Ricketts, M. P. Municipal Government as a Scheme for the Christian Man, Messrs. W. Croft, J. P., and Samuel B. Capen. Evening: Distinctive Characteristics of Christianity, Rev. Messrs. Charles R. Brown and John D. Jones. The Influence of the Study of Other Religions upon Christian Theology, Dr. Fairbairn.

Saturday A. M. The Church in Social Reform, Albert Spicer, Esq., M. P.; Prof. Graham Taylor, D. D. Afternoon: An excursion to Salem.

Sunday A. M. No session. Afternoon: The Lord's Supper at the Old South Church.

Monday A. M. Tendencies of Modern Education, Prof. John Massie, M. A., J. P.; Rev. J. Hirst Hollowell. Afternoon: The Influence of Our Public Schools on the Castle Spirit, Drs. F. A. Noble and L. D. Bevan. The Religious Motive in Education as Illustrated in the History of American Colleges, Pres. W. J. Tucker. Evening: Addresses by eminent educators: Presidents Eliot, Hyde, Slocum, and Henry Hopkins, D. D.

Tuesday A. M. The Pastoral Function, Congregational and Civic, Rev. W. B. Selbie, M. A., and Dr. Reuben Thomas. The Spiritual Life in Our Churches, Rev. Joseph Robertson. Afternoon: Woman's Work, Mrs. E. Armitage and Miss Margaret J. Evans. Woman's Work in Foreign Missions, Dr. Grace Kimball. Evening: The Young People, Drs. C. H. Patton, C. E. Jefferson, and Rev. C. Sylvester Horne.

Wednesday A. M. Obligations and Opportunities of Congregationalism: In Great Britain, Robert Bruce, D. D.; In America, Prof. Williston Walker; In Canada, Dr. J. H. George; In Victoria, Rev. John J. Halley; in other countries, speakers to be named. Scottish Congregationalism, Rev. James Stark, D. D. Afternoon: Independence and Fellowship, Drs. A. J. Lyman and John Brown. Duty of the Stronger to the Weaker Churches, Rev. H. Arnold Thomas. Evening: Reception by the Congregational Club. Greetings from Other Denominations: Bishop Lawrence, Drs. A. H. Strong, C. Outburt Hall, F. G. Peabody, and Pres. W. F. Warren.

Thursday A. M. International Relations and Responsibilities, Dr. Lyman Abbott. The Christian Attitude Towards War in the Light of Recent Events, Dr. Alex. Mackennal. Afternoon: Adaptation of Methods to New Conditions in Foreign Missions, Rev. R. Wardlaw Thompson. The Permanent Motive in Missionary Work, Rev. R. S. Storrs, D. D. Evening: The Living Christ, Alfred Cave, D. D. The Holy Spirit in the Churches, Dr. F. W. Gunsaulus.

Friday. An excursion to Plymouth.

Even one forceful man in a hundred thousand may have an amazing influence on public affairs, if he has the time and inclination to devote to disinterested care of the public interests. There are a few such men in each of our large cities. In one of the large centers of the East a wealthy man of leisure was for many years a terror to the hot-headed and the flusters of the public, and solely because he gave himself to the task and they knew they would have to meet him at every turn. This one man in the multitude may be called a croaker or a fossil, but often he is the sole force that is able to check the rising of the mob or the stampede of the army or to compel men to stop and think before taking action that may be hasty or regrettable.—Norman Bridge, in *The Penalties of Taste*.

## Points Well Made

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Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Jr., Field Secretary; Rev. Francis W. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. B. Whitlsey, New Haven, Ct.; Treasurer, Rev. R. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMEN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc. to Capt. S. S. Nickerson, Chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seamen's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## Life and Work of the Churches

### Meetings and Events to Come

AMERICAN SOCIAL SCIENCE ASSOCIATION, Saratoga, Sept. 4-8.

THE INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

AMERICAN BOARD, Providence, R. I., Oct. 3-6.

AMERICAN MISSIONARY ASSOCIATION, Binghamton, N. Y., Oct. 17-19.

W. C. T. U. NATIONAL CONVENTION, Seattle, Wn., Oct. 20-25.

### FALL STATE MEETINGS

Additions or changes should be sent in at once.

|                      |                |                     |
|----------------------|----------------|---------------------|
| Montana,             | Helena,        | Friday, Sept. 8.    |
| Minnesota,           | Rochester,     | Tuesday, Sept. 12.  |
| Wisconsin,           | W. Superior,   | Tuesday, Sept. 12.  |
| Washington,          | Spokane,       | Tuesday, Sept. 19.  |
| Oregon,              | Eugene,        | Tuesday, Sept. 26.  |
| North Carolina,      | Charlotte,     | Thursday, Sept. 28. |
| Wyoming,             |                | Oct.                |
| Maine,               |                | Tuesday, Oct.       |
| North Dakota,        | Fargo,         | Oct.                |
| Idaho,               | Boise,         | Oct.                |
| Utah,                | Salt Lake,     | Oct.                |
| Colorado,            | Denver,        | Oct.                |
| California, South'n, | Pasadena,      | Tuesday, Oct. 10.   |
| Nebraska,            | Holdrege,      | Monday, Oct. 16.    |
| New Hampshire,       | Manchester,    | Tuesday, Oct. 17.   |
| San Francisco,       | San Francisco, | Tuesday, Oct. 24.   |
| Alabama,             | Gate City,     | Wednesday, Nov. 8.  |
| Connecticut Conf.,   | Hartford,      | Tuesday, Nov. 14.   |

### NEW HAMPSHIRE

|                        |                   |             |
|------------------------|-------------------|-------------|
| Holla Association,     | Nashua,           | Sept. 5.    |
| Merrimack Association, | Concord,          | Sept. 5.    |
| Monadnock Association, | Keene,            | Sept. 5.    |
| Orange Association,    | Wells River, Vt., | Sept. 5.    |
| Sullivan Association,  | Newport,          | Sept. 12.   |
| General Association,   | Manchester,       | Oct. 17-19. |

### Y. P. S. C. E. FALL STATE CONVENTIONS

|                |               |               |
|----------------|---------------|---------------|
| Maine,         | Portland,     | Sept. 5-7.    |
| Louisiana,     | Lake Arthur,  | Sept. 6-8.    |
| New Hampshire, | Newport,      | Sept. 26, 27. |
| New Jersey,    | Camden,       | Sept. 26, 27. |
| Arkansas,      | Fayetteville, | Sept. 13-15.  |
| New York,      | Saratoga,     | Oct. 2-4.     |
| Pennsylvania,  | Washington,   | Oct. 3-5.     |
| Iowa,          | Creston,      | Oct. 10-12.   |
| Massachusetts, | Springfield,  | Oct. 17, 18.  |
| Illinois,      | Rockford,     | Oct. 19-22.   |
| Wisconsin,     | Janeville,    | Oct. 19-22.   |
| Minnesota,     | St. Cloud,    | Oct. 29-29.   |
| Nebraska,      | Kearney,      | Oct. 27-29.   |

### SUNDAY SCHOOL CONVENTIONS

|                        |                 |              |
|------------------------|-----------------|--------------|
| Pennsylvania,          | Providence,     | Oct. 10-12.  |
| Rhode Island,          | Providence,     | Oct. 17, 18. |
| Maine,                 | Portland,       | Oct. 24-26.  |
| District of Columbia,  | Washington,     | Nov. 14-15.  |
| New Hampshire,         | Keene,          | Nov. 14-15.  |
| Massachusetts,         | Boston,         | Nov. 14-16.  |
| Michigan,              | Battle Creek,   | Nov. 14-16.  |
| California (Southern), | Riverside,      | Nov. 16-18.  |
| Utah,                  | Salt Lake City, | Dec. 1-3.    |

SECOND INTERNATIONAL COUNCIL.—Notice regarding transportation.

Arrangements have been made with the passenger associations for reduced fares east and south of Chicago on the certificate plan. Licenses west of Chicago, members of the Western Passenger Association, grant half rates to clergymen and usually issue excursion tickets at reduced fares.

1. Railroad rates at a fare and one-third for the round trip will be granted under the following conditions: 2. Every person must pay full first-class fare to Boston and obtain a certificate from the agent where the ticket is purchased. This certificate must be countersigned by the authorized clerk at the Council in Boston, and raised by the special agent of the Railroad Association, who will be in attendance at the Council, Saturday, Sept. 23, Tuesday, Wednesday and Thursday, Sept. 26-28. This will entitle the bearer to a return ticket at one-third the regular fare. No reduction on return ticket is allowed if the regular fare to the meeting is less than seven-fifty cents. 3. Applications for tickets and certificates should be made at least thirty minutes before departure of the train, as time must be allowed for preparation of certificate.

4. The certificate must be of printed, standard form, furnished by the railroad company. (No certificate written out in full by a ticket agent will be accepted.) 5. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to Boston, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to Boston.

6. Tickets for going passage will be sold only within three days (not counting Sunday) prior to Sept. 20, the opening date of the meeting, or three days after (including) the opening date, except that, at distant points from which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

7. Upon the payment in Boston of a fee of fifty cents the time limit for return tickets will be extended to include the meeting of the American Board in Providence.

7. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

8. On presentation of the certificate, duly filled in on both sides, on or before Oct. 4, the ticket agents at Boston will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will be limited to continuous passage to destination.

9. The reduced rates are available for delegates and for others in attendance at the meetings of the Council.

A list of hotels and good boarding houses will be sent on application to Rev. E. S. Tead, Somerville, chairman of entertainment committee.

### OF SPECIAL NOTE THIS WEEK

A chapter in the genesis of Vermont churches (see Broadside).

An Iowa church, by prompt choice of a pastor, averts a siege of candidates.

A "Best Method" used by a Green Mountain organization (see Activities in Union Conference, page 289).

A woman's summer missionary work in Kansas paves the way for a church. Centenarian churches in New York. A Hartford landmark gone. Many meeting houses take on new appearances.

## Best Methods

### INSTALLATION A MUTUAL COVENANT

BY REV. JAMES A. CHAMBERLIN, PH. D., TORRINGTON, CT.

Should not the installation service be modified? Some parts are archaic, one at least superfluous. The sermon today is most prominent and least needed at such an hour. The charge, as ordinarily delivered, is wholly irrelevant. It is taken as an opportunity for serious, semi-serious and facetious counsel in equal parts. Sometimes it is a young man counseling an old man; again, a man of indifferent success speaking to one of pre-eminent service. At best it is but a happy expression of platitudes.

The council has met to install a man, and thus to commit to him the charge of his pastorate. The examination has been conducted; the people are there in solemn assembly; the prayer has been voiced by some one who, by experience and grace, is fitted to express the true petition, and now the candidate is ready for the charge. Let the moderator express it. A charge of souls: the charge of this particular church, with all its peculiarities, delicate situations and glorious opportunities; of the larger parish, responsibility for the city, the state, the commonwealth; of the fellowship of the neighboring churches; of the world, to which Christ said: "Go, preach the gospel." This radical change in the conception and expression of the charge will dignify the whole service and add strength to the pastoral office. The opportunity for impressive word is large enough to call out the best in the most gifted orators. The council, through its moderator or one chosen for the purpose, publicly confirms what the church in effect performs.

This leads to the question, Should not the installation service be made more effective by mutual participation of candidate and church? The sacred office of pastor should be entered with defined and openly expressed recognition of its duties. The reception of a pastor by a people ought to be marked by as clearly defined and frankly confessed obligations. These can be made a part of the installation service with marked spiritual profit and impressiveness.

To illustrate the change suggested the following service, prepared by the writer and used at the installation in the First Church of Newark, N. J., some time since and later at Passaic, is reprinted:

### COVENANT BETWEEN CHURCH AND CANDIDATE

**Moderator to candidate:**  
In seeking installation as pastor of this church you are asking for high honor, large opportunity, great trust and sacred confidences. We presume that you do not make this request without prayerful consideration of your fitness therefor, and that you, trusting in the help of God's Spirit, are determined to prove yourself worthy, so far as is in your power, of the large measure of confidence placed in you by this church. As minister to this people you pledge yourself, first of all, to endeavor to lead a life hid with Christ in God—a life full of example for the young and blessed influence for the old. With no profession of superior grace, with generous acknowledgment of shortcomings, you purpose to walk before this people in true Christian humility and effort. You engage to make it your special work to study the Word and works of God, that you may know the truth revealed in nature, experience and the present movements of God's Spirit. You promise to be a student of the past and the present, a seer into the future,



so far as God wills to reveal it unto you, and in your study of life to see all in the spirit of Christ. You engage further to preach the Word in all simplicity, yet independently and without fear of man, humbly that you may not become censorious, cautiously that you may speak no harmful word, carefully that only truth shall find expression through your voice, purposing so to speak that men may be saved from sinning and edified into the truth of our Heavenly Father. While seeking the general edification of the church, you will strive also to speak to the individual. In pastoral visitations you promise to be especially thoughtful of the aged, the sick, the sorrowing and the stranger.

With full reliance on God to help you carry out this great work and in hearty accord with the spirit of these questions, do you still ask installation at the hands of this Church?

*Answer by candidate*

*Moderator to the church* (members of the church standing):

In seeking this brother as pastor and teacher you, too, are asking for large favor. It is no small matter that one give himself to ministry on others. You ask for self-denial, sacrifice and service. The relationship can never be profitable save as it is based in mutual obligations. That his word and work among you may be most efficient, you promise faithfully to assemble on all proper occasions in public praise and study of truth; you promise faithfully to hear the word and heed the instruction so far as in your judgment it conforms with truth; to refrain in every way from unnecessary criticism and petty faultfindings, remembering the injunction of the prophet, "Touch not mine anointed and do my prophets no harm;" and to show all proper respect and deference to the servant of God "for the work's sake." Carefully refraining from every word and act that may embarrass the pastor's labors, you will furthermore consider that he is simply your leader and director in mutual work, and so will engage to further that work in every way, being ready as true soldiers to do whatever the leader may direct, so far as God may give you strength.

Remembering that the "Lord hath ordained that they who preach the gospel should live of the gospel," "that the laborer is worthy of his hire," you promise to "communicate unto him that teacheth in all good things" in so large a measure of generosity and with such promptness as shall relieve your pastor from financial and material embarrassment, even though this may demand individual sacrifice. Furthermore, you promise to give him your hearts in love and prayer, striving in every way to uphold him in every noble endeavor and by sympathetic attention to make him strong in the Lord, praying that all may be directed and sanctified by the divine Spirit.

Conforming to the spirit of these words, do you, as a people, still desire to tender to your brother formal installation as pastor of this church?

*Answer by the congregation.*

## TWO CENTENNIALS IN NEW YORK STATE WEST WINFIELD

Centennial exercises at West Winfield took place Aug. 22, 23. Six years before organization Capt. Abel Brace arrived from Hartford, Ct., with fourteen sons and daughters to found a home in the wilderness. Fifteen members entered into the organization. The church edifice was begun in 1801. The church was made up of immigrants from Massachusetts and Connecticut. The church was specially favored from the first with an able ministry and with strong men and women in its membership. There have gone out from the congregation several missionaries.

The exercises were largely attended, there being present four former pastors. The oldest living pastor, Dr. P. S. Pratt of Dorset, Vt., was present to give reminiscences of his pastorate from 1848 to 1855. The centennial history was given by F. L. Brace, Esq., of New York city. On the evening of the 22d, after the address of welcome by the present pastor, Rev. G. C. Demott, an address on Congregationalism in New York by Sec. Ethan Curtis was given, and a sermon by Rev. L. W. Church, a former pastor. The centennial day, the 23d,

began with the history of the church, which was followed by that of the Sunday school, the missionary society and the C. E. Society. After these came, later in the day, reminiscences by Dr. Pratt, Hon. Chester Holcombe, Rev. C. H. Beebe, Rev. E. H. Burt, Mrs. M. A. Kingsbury and others. The decorations, music and the hospitality were of a high order. Many souvenirs of the old days were on exhibition. Rev. E. H. Burt, now of Ivoryton, Ct., closed a successful pastorate of over eight years last November, the present pastorate beginning in April, full of promise. E. C.

## WEST BLOOMFIELD

In its beautiful church among the trees West Bloomfield celebrated its centennial on Sunday, Aug. 20, with services morning, afternoon and evening. The pastor, Rev. N. W. Bates, delivered a historical discourse, former pastors, Rev. Messrs. John Patchin and S. B. Sherrill and Rev. Annis F. Eastman, gave addresses, and papers prepared by members of the church were read on The Pastors, The Deacons, The Church Property, The Trustees, The Choir, Woman's Work, The Sunday School, The Infant Class, and The Young People's Work. The church was organized



Aug. 16, 1790, a missionary from the Berkshire Missionary Society and one from the Connecticut Missionary Society assisting. The first pastor was Rev. J. H. Hotchkiss, later the historian of western New York churches. His salary was payable half in cash and half in wheat. Rev. Ebenezer Fitch, D. D., resigned the presidency of Williams College in 1815 to accept the pastorate, and remained pastor twelve years. In 1830 the church divided, but united in 1843, Rev. S. C. Brown and Julius Steele, with others, being pastors during this period. Since 1843 the following have served as pastors: Timothy Stowe, Caleb Fisher, G. C. Overhiser, Pliny F. Sanborne, John Patchin, O. D. Crawford, S. B. Sherrill, Annis F. Eastman and N. W. Bates. Three buildings, all brick, have existed where the present edifice now stands. The church has always been a strong country church. During the exercises friends of the church presented to it a Steinway upright piano as a memorial of the late Miss S. L. Brown, also a check of \$50 for centennial expenses, and from another friend a beautiful and costly chair for the chapel platform. B.

## WHAT A HAWAIIAN CHURCH IS LIKE

Whatever is our opinion regarding the monarchy, the republic or annexation of Hawaii to the United States, it is evident that the material prosperity, particularly in Honolulu, is based on the work of Christian missionaries. Those from New England went to clear the way and create the conditions for the present civilization. Unlike a large foreign country, where it is difficult to estimate the true value of the work, on account of vast area and immense population, here it is easy to consider this small group of islands in which a few score years ago the missionary found a people without laws, morality or written language, but one step removed from cannibalism. Today every town and hamlet has its church and school. In a generation after the

missionary first came the American Board determined that "the Sandwich Islands, having been Christianized, shall no longer receive aid from the Board." A purely material view of the case shows that \$903,000 were contributed by Americans to lay unconsciously the foundation for this future addition to the American republic.

Among the monuments to this groundwork of religion and education is none which promises to endure longer than that lasting record in coral rock, Kawaiahae Church. Its architecture alone is a permanent memorial to the strong faith and unswerving purpose of the New England character, and also to the perseverance and piety of the native Hawaiian. From its general appearance one might easily imagine the building was bodily transplanted from some New England village—a rectangular "Connecticut meeting house," with regular rows of frowning windows, rugged stone steps and solemn portals; and above in the square tower is the huge clock with four faces, ever disagreeing, as usual. The native houses, lightly constructed, are enough to protect from too ardent sun or occasional shower, but the house of God is of imperishable stone. From the neighboring harbor reef huge blocks of coral were brought and an edifice erected worthy the worship of the living God. A centennial memorial tablet to the memory of Rev. Hiram Bingham, placed near the church corner stone, briefly indicates these early events. It states that "he preached the first sermon ever delivered in this city April 25, 1820, from 'Fear not, behold I bring you glad tidings of great joy.' Here he taught confiding kings, queens and chiefs, faced dangers, bore calumny from abroad, aided in reducing the language to writing, translated much of the Bible, composed books, hymns and tunes; here he baptized a thousand converts, planned this edifice, and with his loving people on June 8, 1839, laid the adjoining corner stone, beneath which was placed a Hawaiian Bible, first published May 10, 1839. From here, amid loud wailings of hundreds of his flock, he sailed on Aug. 3, 1840, to revisit his native land; but never returning, was not with them when on July 12, 1842, with joyful acclamation, they thus dedicated this church to Jehovah our God, forever and ever."

Within the same Puritanical characteristics are in evidence, except that above the pulpit and choir rise the gilded pipes of a large organ. The services of the present day are conducted both in English and Kanaka, the regular Sunday morning order including a short sermon by the pastor delivered in each language. Aside from the foreign tongue and a certain weirdness in the singing, the service presents no unusual features. The many uncoupled pews are noticeable, and would seem to indicate an indifference among the people to religious matters. It shows, rather, the widely recognized fact of the rapid decrease in the native population, brought about by evil foreign influences long at work among the Kanakas.

A matter of signal interest in the history of the church bears a close relation to the present status of the islands. It was in this church that Kamehameha III., one of the most beneficent rulers of Hawaii, delivered his notable inaugural address, in which occurs the expression, "The life of the land is perpetuated by righteousness," a sentiment which since has been preserved in Kanaka language on the coin of the islands, but which the succeeding dynasty did not deem essential to observe in actual practice. It is not improbable that the monarchy might still exist had the late queen followed this noble declaration, but another and grander future was before the islands. G. E.

## NEW ENGLAND Massachusetts

(For Boston news see page 295.)

CHelsea.—Third. Just previous to the vacation season the church accomplished the fitting up of a vestry under the present building. A comfort-

able and convenient social and prayer meeting room was thus obtained, which has been particularly enjoyed during the warm weather. Several other rooms are also prepared as a result of the improvements.—*First* has used the month of August to improve the approach to its meeting house. New steps, embankments, etc., are made preliminary to further additions and painting.

WEST SOMERVILLE.—Has been supplied for two Sundays, Aug. 13 and 20, by Mr. F. J. Noyes of Everett, who graduated from the Boston University and this year from its school of theology. He was appointed to preach by the Suffolk North Association. Last Sunday he preached at Sharon.

SPRINGFIELD.—*Oliver* listened recently to a former Springfield boy, George Reed, who is now a missionary among the Indians at the Rosebud Agency, Pine Ridge, S. D.—*First*. In order to balance the account of the Bible school missionary to Turkey a moonlight sail was arranged and resulted in an addition of about \$40 to the fund, despite threatening storms.

CUMMINGTON.—Rev. L. T. Reed was ordained last week to be pastor here. The prayer was offered by Rev. John Pierpont and the sermon preached by Dr. Frank Porter of Yale Divinity School. Mr. Reed is a native of Worcester and a graduate of Amherst. He taught two years in Robert College, Constantinople, before preparing for the ministry.

ASHFIELD.—The new pastor, Rev. H. F. Hallett, began his labor Sunday, Aug. 20. The young people tendered him a reception soon after his arrival.

WEST STOCKBRIDGE had an enjoyable song service lately attended by a good audience, the organist availing herself of several singers who were in the county from different cities.

#### Maine

THOMASTON.—The meeting house was reopened Sunday, Aug. 20, after discontinued Sunday services during the pastor's vacation. Rev. C. D. Boothby spent part of his vacation in attendance at the Harvard Summer School of Theology. The Sunday school and midweek prayer meeting were well sustained during his absence.

WATERFORD.—*First* celebrated its centennial Aug. 20. Dr. Cyrus Hamlin was on the program to preach. Prof. H. P. Warren gave an historical address. There was an original poem and other interesting services forenoon and afternoon.

LOVELL.—Memorial windows in honor of Rev. Valentine Little, the first settled pastor, Deacon and Mrs. Benjamin Stearns and Mrs. Cordelia Cobb are placed in the church in addition to those before contributed.

NORTH DEERING.—As the society contemplates building a church and has \$1,000 for that purpose, a fine lot is gratefully acknowledged, and work will probably be begun this fall.

HOULTON.—The church, which has been closed some time, will be opened Sept. 10, and Rev. I. A. Flint of Falmouth will preach two Sundays.

Last week occurred the dedication of union chapels at Sullivan Harbor and Hancock Point, concerning which more will be said later.—At Camden Dr. Lyman Abbott, who has been visiting his son, was heard with much pleasure.—Bar Harbor has added a good sum to its finances by an entertainment and sale.

#### New Hampshire

KEENE.—*First*. Extensive repairs are being made on the interior of the church, including frescoing, recarpeting, etc., and no further services will be held there until they are completed, with the exception of the Sunday school, Y. P. S. C. E. meeting and midweek prayer meeting in the lecture-room. By invitation the congregation is worshipping in the interim with Second Church. It is expected that the repairs will be completed by Oct. 1, when the new pastor, Rev. Mr. Drew, is expected.—*Second*. At a meeting of the church last week resolutions of regret were adopted regarding the prospective departure in October of the pastor, Rev. Archibald McCord, and family.

HAMPTON.—A two days' convention of the Anti-Saloon League was recently held at the beach, during which addresses pertinent to the prevailing condition of the temperance cause were made by the president of the league, Rev. J. H. Robbins of Concord, Rev. J. N. Bradford, one of the pastors of Hampton, who said the present season was the cleanest in 25 years, ex-Governor Goodell, Dr. D. C. Babcock, D. C. Remick and others.

WINDHAM.—The changes in the audience room have been completed, leaving it greatly improved and much more attractive. It was reopened Aug. 6 with appropriate services and a good attendance. The old custom of the fathers of turning to face the

choir in the rear of the church during the singing of the last hymn has been discontinued.

DANBURY.—A sociable was recently held at the parsonage with a large attendance. A fine vocal and instrumental musical program interspersed with readings was rendered, making the occasion pleasant. Light refreshments were on sale, the proceeds to be used for the purchase of new singing-books.

MILTON.—The people of the congregation surprised their pastor, Rev. M. P. Dickey, with the present of a gold watch on his return from vacation. The business of the village is prospering, the population increasing and the outlook for the future is encouraging.

CONCORD.—Rev. and Mrs. H. P. Dewey have been called to mourn the loss of their son Thatcher, an eight-year-old child of rare promise and loving disposition. The funeral was held Aug. 24, with simple services conducted by Dr. F. D. Ayer, the pastor *emeritus* of North Church.

BERLIN.—On account of the serious illness in his family away from home, the pastor, Rev. J. B. Carruthers, had not been able to occupy the pulpit since the last of June, but has now resumed preaching.

#### Vermont

[For news see Vermont Broadside, page 288.]

#### Connecticut

HARTFORD.—*Pearl Street*. After many days of labor and the consideration of many plans, the top of the spire now lies a broken mass of stone in the lot where formerly stood the audience-room. A crowd of several hundred watched this work from start to finish, and last Saturday, when final arrangements were being made, several thousand stayed in the vicinity all day. For 35 feet from the top the spire was constructed of solid brownstone. The method finally adopted for demolishing it was to pull it over from the ground. After two ineffectual attempts the handsome top wavered and then slowly toppled over, retaining its shape until it struck the ground. It was immediately pounced on by hundreds of relic hunters, and a large part of it carried away before the police could drive the crowd back. The operation was a long time in being accomplished, but was a success in every way. The balance of the spire will be removed in a short time. A search will be made for the corner stone, the exact location of which seems to have been lost track of.

NORTH GUILFORD.—When the pastor, Rev. W. H. Hayes, was called last November, the Ladies' Aid and C. E. Societies papered and painted the parsonage. The Ladies' Aid has now finished painting and decorating the interior of the church at an expense of \$125. The C. E. service is the only service held Sunday evenings.

GOSHEN.—The death of Mrs. Lorinda S. Geer removes one who had been a member nearly half a century, having joined in 1854. The new edifice is now nearing completion, and it is hoped to have it ready for occupancy this fall. On a recent Sunday evening the church united with a number of others in a fellowship meeting.

TORRINGTON.—*Third*. The installation of Dr. Chamberlain will take place in September. The old pews have been disposed of, the new French Church taking sufficient to fill the old Third Church chapel, which they now occupy as their house of worship. The remainder were sold to the German Church at Ansonia.

CHESHIRE.—During his nine years' pastorate Rev. J. P. Hoyt has received 150 new members, made 5,000 calls and delivered 2,000 sermons and addresses. In 30 years he has missed only one Sunday from illness. His term of service here is the third longest of the 23 pastors the church has had.

GREENS FARMS.—The women have started a movement to place the old cemetery in shape. The first interment was in 1680, and it is the resting place of a long line of early settlers and ancestors of present members.

ROCKVILLE.—*Union*. The dining-room and parlors on the first floor have received new carpets, furnished by the Ladies' Aid Society. The pastor, Rev. C. E. McKinley, is spending his vacation at Casco Bay and Yarmouth.

WATERTOWN.—The chapel has received attention at the hands of painters and decorators, and is much improved inside and out. A new floor covering of linoleum has also been added.

MYSTIC.—A paper recently passed around for the building fund secured over \$1,000 in pledges, besides the \$200 already in hand. This practically assures the Sunday school room.

North Stonington recently cleared \$75 from a

fair and sale towards repairs and alterations on the parsonage.

#### MIDDLE STATES

##### New York

[For New York city and other news see pages 279, 291.]

RUSHVILLE.—*First* has renovated its meeting house without and within at an expense of \$700. The decorations are beautiful and have been greatly admired. After being closed for two months the building was reopened for worship Sunday morning, Aug. 20. On that occasion the pastor, Rev. F. T. Hoover, who has served this people seven years, addressed a large audience on The True Glory of the Sanctuary. From this church went forth Elisha Loomis, one of the first and most prominent missionaries to the Sandwich Islands, and Marcus Whitman, through whose heroic patriotism three stars were added to the nation's flag. The church now apparently enters upon a new career of usefulness.

##### New Jersey

ASBURY PARK, which has had a short but hitherto prosperous history, has of late been disturbed by a division of sentiment about the pastor—one party strongly insisting upon his withdrawal, the other as strongly desiring him to remain. In view of this state of feeling Mr. Widdemer has resigned in the interests of peace, urging all parties to unite in their service for the church. His resignation takes effect Oct. 1.

#### THE SOUTH

##### North Carolina

HAYWOOD.—*Liberty* rejoices over the conversion of 46 persons during a series of meetings held recently, in which the pastor, Rev. J. E. McNeill, was assisted by Rev. E. W. Stratton. Fourteen have united with the church, and others are to follow.

##### Alabama

MONTGOMERY.—*First*. Special music by the choir and a series of sermons on Eminent Bible Characters by the pastor, Rev. A. L. De Mond, have given the largest attendance and contributions for the year during the warmest summer month.

#### THE INTERIOR

##### Illinois

[For Chicago news see page 279.]

KANGLEY has money in hand with which to repair and renovate its building. A new coal shaft is being sunk which gives prospect for work for many years to come. The appearance of the whole village has improved and the general feeling, both in the church and out, is one of hopefulness. Rev. D. L. Sanborn is the pastor.

VIENNA has bought and paid for a lot, and has a subscription for a building fund amounting to nearly \$1,000. With needed assistance from the Building Society, the church will soon be on a permanent basis. Rev. W. K. Bloom is pastor.

HILLSBORO.—Rev. West Alden, who has been pastor of this church less than a year, is compelled on account of throat difficulty to give up the ministry and engage in secular business.

##### Indiana

INDIANAPOLIS.—*Mayflower*. Rev. George Mackintosh preached Aug. 20 and 27 to good congregations.—*Brightwood*. Dr. E. D. Curtis supplied Aug. 13, the pastor, Rev. E. W. Murray, being at Marion assisting in tent meetings.—*Union*. Aug. 11 a reception was given Superintendent and Mrs. Curtis and a silver teaset was presented. Addresses were made by the Y. M. C. A. secretary and the pastor, Rev. Thomas Smith. During the quarter 14 adults have united with the church, representing nine families.

ALEXANDRIA hopes to complete its new church this season. Rev. J. C. Smith, the pastor, has met with remarkable success in securing subscriptions from well wishers outside the congregation. Mrs. C. T. Rogers, wife of the senior deacon, died Aug. 5, aged 78 years.

EAST CHICAGO.—Since the revival of industry the houses have filled up and the pastor, Mr. Thomas Gray, being hard beset for a suitable home, the church is planning to erect a parsonage near the church.

##### Michigan

FLAT ROCK.—The members and friends are building a new parsonage. It is a house of nine rooms of good, convenient size. It is nearly half completed. This church was vacant for nine months before the coming of the present pastor, Rev. J. W. Dickson, and was discouraged. The audience is now more than doubled and 22 persons have been added, nearly all on confession, both here and at Rockwood during the time of a little over two years.



**SANDSTONE** rejoices in the large accession to its membership, received Aug. 20. The pastor, Rev. G. R. Foster, baptized 28 and welcomed them to the church. This is the largest number received at any one time in the history of this church.

#### Wisconsin

**MENASHA** has greatly enjoyed the adjacent opening of the Brighton Beach Assembly, in which Appleton and Menasha have also shared and other towns of the Fox River Valley. It proved a fine success. Among the special attractions were the lecture course on sociology by Dr. Graham Taylor of Chicago, who also preached one Sunday in the Congregational church. Mayor S. M. Jones of Toledo gave the final address on Principles, not Party, which made a strong impression.

#### THE WEST Missouri

**LEBANON.**—For two years this church has enjoyed steady growth. Members have been received at each communion. The prayer meeting is attended by more than half the resident church membership, 75 to 100 being the usual attendance. A flourishing branch work is carried on at Ivy, where S. S., C. E. and occasional preaching services are sustained. The pastor, Rev. E. F. Schwab, is spending his vacation in Pennsylvania.

**BROOKFIELD.**—Five evangelical denominations—the Methodist, Baptist, Christian, United Brethren and Congregationalist—have held union services Sunday evenings during the summer. They are considered a great success compared with similar efforts of some years ago.

#### Iowa

**IOWA CITY.**—Dr. M. A. Bullock resigns after more than 11 years of service, during which about 250 members have been received, nearly half on confession, and about \$10,000 expended on improvements, including a \$5,000 parsonage. Bethlehem Mission Chapel has been erected, and \$5,500 paid for benevolences. Mr. Bullock is called to the Vine Street Church, Lincoln, Neb.

**LAKEVIEW church,** near Clear Lake, recently passed resolutions of sympathy with Rev. R. R. Wood, a resident of Clear Lake, on account of the death of his wife, with whom he had celebrated their golden wedding only a few days before, and at the same time made him pastor *emeritus* in recognition of his many years of faithful service as minister to that church.

**GOMER AND LONG CREEK.**—The Gomer church, Welsh, has introduced English regularly into its services, to the satisfaction of all. But it is reported that the Long Creek church is in a community so thoroughly Welsh that there is less demand for English than there was 10 years ago.

**BUFFALO CENTER** was pastorless but a single Sunday, Rev. A. W. McNeel of Mitchell so soon succeeding Rev. N. L. Packard, now of Riceville.

Building enterprises are in progress at Ames, Baxter, in two country communities near Blencoe, in Cornorth, which has let contract for a \$1,200 building, Cherokee, Cresco, Des Moines, Greenwood and Manson. Extensive repairs are being made at Ottumwa First, Sibley and Toledo, and a parsonage is being erected at Vining.

#### Kansas

**COUNCIL GROVE.**—The fine new house of worship was dedicated, Aug. 13, by a happy and grateful church. Rev. L. P. Broad preached the sermon, and the revered and able pastor, Rev. Lauren Armsby, offered the dedicatory prayer. The only financial announcement was: "The cost of the building was \$3,100, wholly paid." This is one of the handsomest structures in the county. From its elevated site on the main street its shapely tower and attractive front can be seen a long distance in each direction. The material is limestone, and an unusually large and attractive lecture-room opens into the main audience-room. This church has had a peculiarly interesting history. It was formed in 1863 with six members. Its first building was erected in 1869. "Father Armsby" has been its pastor 26 years, and is universally beloved and respected. Now in his 82d year, he preaches with his old-time vigor of thought. Council Grove obtained its name from the circumstance that in the early 50's consultations were held here in a grove by managers of caravans who arranged for mutual protection against the Indians as they went westward on the Santa Fe trail.

**ALMA.**—The rural work goes on apace. Heartily sustained by the church, Rev. J. E. Kirkpatrick has pushed the gospel work into five outlying districts. Miss F. B. Williams has done excellent service in visiting and preaching in several of these districts, and will soon do similar service for Diamond Springs. A gratifying feature is that the fields covered by her missionary labors have willingly defrayed their entire cost. A pastor is being sought for the new field created by the interest in the five districts near Alma.

**KANSAS CITY.—Chelsea Place.** During August all the services are being held in a large tent located two blocks east of the church. The plan has proved a decided success. The large audiences and spiritual interest encouraged the pastor to hold extra week day meetings during the first and second weeks in August, with eight hopeful conversions as the result. Since then Evangelist Layfield has assisted, and the spiritual outlook is hopeful.

#### Nebraska

**SOUTH PLATTE,** formerly North Hastings, has had an organization for some years but made little progress for want of a building. A church of another denomination established work in the same neighborhood as that formerly occupied, and about a year ago our center of operation was removed three miles to a community having no other services, and steps were taken to secure a new building. The work has gone steadily forward, and Aug. 20 a neat church building costing \$1,200 was dedicated. Superintendent Bross preached the dedicatory sermon and received offerings sufficient to meet the pledge of the C. C. B. S. in the payment

of last bills. The whole community has been greatly interested, the Ladies' Aid and C. E. Societies contributing generously. Rev. C. H. Huestis, who has forwarded this work, is pastor also at West Hamilton and Doniphan.

Continued on page 294.

"To err is human," but to continue the mistake of neglecting your blood is folly. Keep the blood pure with Hood's Sarsaparilla.

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But a wage-earner can earn more if he has vigorous health. The blood is the life-giving and strength-making part of the system. If it is pure, all is well; if not, it should be purified with Hood's Sarsaparilla, which makes the weak strong.

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Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Wanted.** A governess to go South with a family for the winter. Address J. H. F., 1436 Massachusetts Ave., Cambridge, Mass.

**Position** as companion to young, middle-aged, old lady or invalid is desired by a lady. Location no object; traveling no objection. References given. Address Box H., care The Congregationalist.

**Young man** in wholesale house will furnish Cameras and Photographic Supplies at much less than retail prices. Correspondence invited. Address F. W. Ritzmann, 3020 Princeton Ave., Chicago.

**Wanted.** By New England woman experienced in mental cases, position to care for an insane or elderly person. Best references from physicians and families. Address M. C., 4 Tremont St., Charlestown, Mass.

**For Sale,** value \$10,000, house of 14 rooms, gas, bath, furnace, 4 lines of electric, near Dr. McKenzie's church and Radcliffe College, slate roof, corner lot, 8,000 feet of land. Make me an offer. W. S. Metcalf, 154 Mt. Auburn Street, Cambridge, Mass.

**Chaperon.** A lady who has lived abroad and is familiar with foreign travel desires to chaperon one or more young girls who wish to spend some time in Europe for purposes of study or of travel. References given and required. Address, with full particulars, H. T. C., care of The Congregationalist.

**An opportunity** for some church (not more than a hundred miles from Boston preferred) paying a small salary or unable to wholly support a pastor, to secure the services of a clergyman, who would divide his time between the demands of the church and literary work. Address G. B., care The Congregationalist, Boston, Mass.

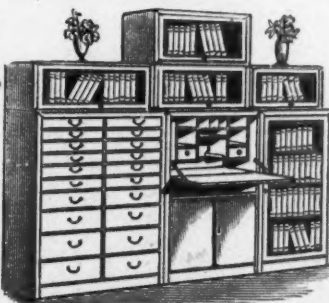
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Continued from page 293.

### PACIFIC COAST California

**SAN FRANCISCO.**—*Richmond*, organized five years ago by Rev. Philip Coombe, the present pastor, has begun the construction of an \$8,000 building. Its style is to be Italian renaissance, the foundation of concrete, the structure of wood covered with blue slate and the interior finish of natural redwood. It is to have six memorial windows, parlors behind the auditorium and pastor's study at the base of the 60-foot tower. The old building will be moved to Point Lobos for the use of the Golden Gate Sunday school.

Rev. H. E. Jewett, statistical secretary, finds in comparing the last year-book with that of 1879 that in the 20 years California has increased in membership from 4,447 to 17,801, a gain of over 300 per cent.; gifts for foreign missions from \$4,600 to \$8,500; for home missions from \$3,000 to more than \$18,000.

### Washington

**GRANITE FALLS.**—As a result of five years' work a house of worship has just been dedicated. With the help of \$200 from the C. C. B. S. all bills are paid and there was no money raising on dedication day. The sermon was by Rev. W. C. Merritt, who, when pastor in Snohomish, began the work here.

### WEEKLY REGISTER Calls

**BRANDT**, Wesley L., after a year's service at Kellogg, Ia., to remain indefinitely. Accepts.  
**BULLOCK**, Motier A., Iowa City, Ia., to Vine St. Ch., Lincoln, Neb.  
**CHREELMAN**, Harlan, instructor in Yale Univ., to professorship of Hebrew and O. T. literature, Congregational College, Montreal. Accepts.  
**DOUGHERTY**, Jas. G., Kansas City, Kan., to Salina for several months. Accepts.  
**ENSMAN**, Jas. E., recently of Magnolia, Mass., accepts call to Broadway Ch., Fall River.  
**GIST**, Wm. W., Osage, Ia., to resume chair of English literature in Coe College. Accepts.  
**GORDON**, John, Pilgrim Ch., Indianapolis, Ind., to Marion. Accepts.  
**MACDONALD**, John J. (Chris.), Rippon, Vt., to Sudbury. Accepts, to begin Oct. 1.  
**MCNEEL**, Albert W., recently of Mitchell, Ia., to Buffalo Center. Accepts, and is at work.  
**MAIR**, Wm. M., Henry, S. D., to Garretson. Accepts, to begin Oct. 1.  
**MERRILL**, Chas. W., Silverton, Col., to Whittier, Cal. Accepts.  
**RAYON**, Thos. F., Palermo, Cal., to Bellaire, Mich. Accepts.  
**RIGGS**, Chas. W., Oberlin O., to Canfield. Accepts.  
**STALEY**, John J., Dexter, Mich., accepts call to Belding.  
**TATUM**, C. C., Tecumseh and Chapel Hill, Okl., to Paris, Tex. Accepts.  
**TREIBER**, Dan. J., Russell, Kan., to add to his duties superintendence of ch. at Wallace, Macon, Collyer and Buffalo Park. Accepts.  
**TURNER**, Jona., accepts call to remain a third year at Metamora, Mich.  
**WILLIAMS**, Henry T., Watertown, S. D., to Garrettsville, O. Accepts.

### Ordinations and Installations.

**REED**, Lewis T., Yale Sem., Cummington, Mass., Aug. 23. Sermon, Prof. F. C. Porter, D. D.; other parts, Rev. Messrs. Calvin Keyser, John Pierpont, Dr. Lyman Whiting, an uncle of the candidate.

### Resignations

**ALDEN**, West, Hillsboro, Ill.  
**BEARDSLEY**, Frank G., Salem, Ia., to study at Oberlin Col. and Sem.  
**BLISS**, J. Henry, Franklin, N. H.  
**BULLOCK**, Motier A., Iowa City, Ia.  
**DOUGLAS**, Francis J., Olds and Hickory Grove, Ia., closing a two years' service in November. He will retire to his home in Toledo, Ia., not seeking another pastorate.  
**EWING**, Edw. C., Maple St. Ch., Danvers, Mass., to take effect Nov. 1, after a 16 yrs. pastorate.  
**GOODHEART**, Simon F., Fairfield East and Fairfield, Vt.  
**HAZEN**, Carleton, Rochester, Vt.  
**MACCALLUM**, Hugh, Waldoboro, Me., after Sept. 15, to study at Yale Sem.  
**RICHARDS**, A. A., Altona, Kan.  
**THORNBURY**, J. B., Ironton, Mich.  
**WYATT**, Francis O., Chapin, Ia., to enter Chicago Sem.

### Stated Supplies

**DAY**, Warren F., First Ch., Los Angeles, Cal., at First Ch., Oakland, in September.  
**LEICHLITER**, Albert M., Aurelia, Ia., at Peterson, a former charge, for several weeks.  
**TAYLOR**, C. B., a minister now in business in Des Moines, Ia., at Pilgrim Ch., same city.  
**ZELLARS**, Edwin G., has been invited to supply at Portland, N. D., in connection with Mayville.

### Miscellaneous

**HANAFORD**, Howard A., lately pastor at Winchester, N. H., who was taken to Concord recently for treatment, is greatly improved in health and is now at the home of a sister in No. Tonawanda, N. Y.  
**MAILE**, John L., new H. M. Supt. for Southern California, will reside at 1,140 Ingraham St., Los Angeles.  
**MORSE**, Warren, and his wife, were gratified last week by receiving \$119 as a token of appreciation from parishioners and other friends in Bridgewater, Ct.  
**RICHARDSON**, Cyrus, pastor First Ch., Nashua, N. H., is rapidly improving in health and bids fair to recover in time his old-time vigor. His many friends throughout the State will rejoice with him.

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**WHITMAN COLLEGE.** All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Box, 605 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

**AMERICAN SEAMEN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Warner's Absorbent Cure cured me of Asthma in five days. I had suffered for fifteen years. I have had no return.

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of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.



## In and Around Boston

### The Walnut Avenue Pastors

A real surprise was arranged for Dr. A. H. Plumb of Walnut Avenue Church, Roxbury, last week, on the evening of his seventieth birthday. Many of his friends called at his residence, not only to tender congratulations to their septuagenarian pastor, but to bring substantial gifts. Among the valuables were a costly mahogany study chair, and a revolving bookcase from the glee club, and seventy crisp bills as tokens of esteem. Floral tributes from the King's Daughters and others were also abundant. Dr. Plumb's present pastorate has been twenty-seven years long, following thirteen years in Chelsea.

The church has secured as assistant pastor Rev. A. J. Purdy of Auburn Seminary, son of the late Rev. A. J. Purdy, who was pastor of the Asbury Methodist Church, Buffalo, at the time of his death. Mr. Purdy graduated at Alfred University, New York, and afterwards took a degree at Michigan University. As a further educational equipment he studied at the Buffalo Law School, was admitted to the bar and practiced his profession for a time. Last year for several months he was pastor's assistant for Dr. Mott of the Central Presbyterian Church, Buffalo, and was invited there again this year. He entered upon his work in Roxbury last June and is proving himself a welcome and valuable aid. He has had charge of the Sunday services during the vacation of the pastor.

### A Noon Prayer Hour for All

With the same end in view as that of the great noonday prayer meetings at Fulton Street, New York, and in Philadelphia, a successful effort has been on foot for a little over six months at Tremont Temple, in Room A, to conduct a season of definite petitions for individual wants. The hour is from noon to one o'clock. An average of about forty persons gather every day in the week except Sunday. The largest attendance as yet was over eighty. Besides these who speak their requests about 300 others have agreed to remember the hour wherever they are and to concentrate thought and silent petition upon the meeting. Written requests have also come in and been remembered in the prayer circle. Sometimes opportunities for testimony are given, and there is evidence that at least twenty-five conversions have occurred. The movement is interdenominational, being under the conduct of a committee of eight, appointed from many denominations. The only expense of the meeting is the rent. The purpose is to keep the hour free from preaching and doctrinal teaching and to confine the time and attention simply to earnest, practical petition. A large number of those who have attended in the spirit of accepting God's answer to prayer testify to a sure response to their requests.

### Last Sunday's Preachers

The Old South, at its morning service, had as preacher Rev. W. F. Stearns of Norfolk, Ct. At Park Street Dr. F. D. W. Talmage of Chicago continued his ministrations. The associate pastor, Rev. W. S. Kelsey, preached at Berkeley Temple. The Dorchester Second listened to morning and evening sermons by Rev. Luther Rees of Texas, and Pilgrim heard Dr. J. H. Hollowell of Rochdale, Eng. Rev. A. N. Ward of Somerville occupied the pulpit of Boylston Church, Jamaica Plain. At Walnut Avenue, Roxbury, Dr. A. H. Plumb was back in his own pulpit. Central Church, Chelsea, in the last union service with First Church, was pleased to welcome back its own

pastor, Rev. R. A. McFadden, and Third was led in its worship by Dr. Judson Smith of the American Board. Dr. Elijah Horr preached at Broadway, Somerville, and Rev. C. A. Conant at Highland. Rev. J. B. Lee of Bloomfield, N. J., was at Auburndale. The Peabody congregation had its pulpit filled by Pres. W. G. Sperry of Olivet College, and Braintree heard Rev. C. P. Mills of Newburyport. Rev. G. H. Hubbard of Enfield was at Holbrook. Rev. C. H. Oliphant of Methuen was at Mystic Church, Medford, and Rev. A. W. Hitchcock of Newburyport was listened to by First Church, Malden. Rev. G. P. Knapp of Barre supplied the Bethany pulpit, Quincy.

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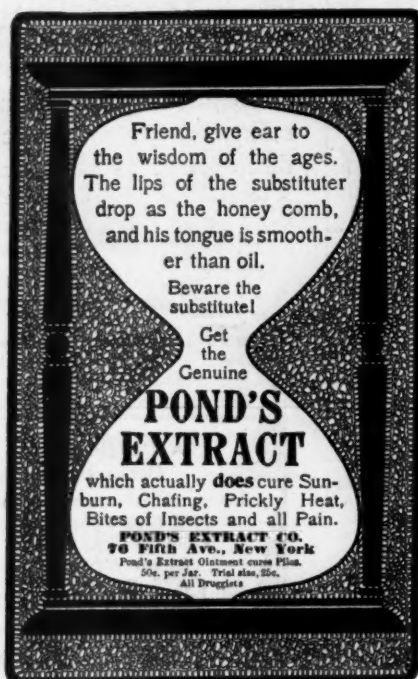
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